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Will Australia follow Canada's legal precedent?



An Open Letter to all Truth Deniers & Holocaust Believers

By
Arthur Topham

<http://www.radicalpress.com/?p=6120>

While Section 13 is now officially dead and gone Canadians still face a bigger and more grave threat to their individual rights and freedoms in the form of Sec. 319(2) of the *Criminal Code of Canada* which specifically deals with "HATE PROPAGANDA". This is the section which has been used to charge and arrest me and is basically the same type of draconian legislation that existed in Sec. 13 with the exception of it being a criminal offence that could put anyone convicted of it in jail for two years. My court battle has now moved on to the trial stage by judge and jury in the British Columbia Supreme Court. In doing so it places a far greater emphasis on my having to obtain legal counsel and/or advice from legal counsellors, which ultimately requires funding.

The trial will be the first major battle in the upcoming legal war to rid Canada of all the "Hate Propaganda" legislation that has been inserted into the *Criminal Code of Canada* by pro-Zionist Jewish lobby organizations since the end of World War Two (See [here](#)). The outcome of this trial will, in all likelihood, determine whether or not the rest of Canadians will retain their right to publish the truth on the Internet about any and

all injustices that may befall our country, be they injustices perpetrated by traitorous Jewish lobbyists who have no regard for Canada's democratic institutions or our laws that promote freedom and liberty for all our people or any other group of fanatics. It is therefore ***extremely important*** that the Crown doesn't win this case and set a legal precedent for the remainder of Canadians who will undoubtedly be charged under this section if I am found guilty.

At the present time I am still without legal counsel to assist me in this important battle.

I DO NEED YOUR HELP NOW MORE THAN EVER!!!

Please consider a donation to the [Radical Press Free Speech Defence Fund](#).

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Remember that every bit helps (all of us).

Thank you.

Arthur Topham,

Pub/Ed,

The Radical Press.

The Perfect Crime

By Denis Adams - Circa 1990

When I was a kid I lived on a farm in what is now Parawa. One of our neighbours had a bull called 'Bovril'. Bovril was the trade name of a beef extract popular in the '40's. Whether Bovril the bull was aware of just what his name implied I can't say, but it seemed a good idea to name a calf he sired 'Globex', another brand of beef extract.

In build and temperament Globex was virtually a clone of her mother, a petite sweet-natured Jersey. Fortunately Globex didn't inherit any of her father's bulk or bad temper, so we kept her as a house cow long after we'd left Parawa and given up dairying.

I soon discovered having a house cow was a terrible price to pay for milk in my Mother's innumerable cups of tea. Then there was the forced entry Globex made into the paddock we were reaping! She gorged herself on our open bags of wheat, tipped some over and played general havoc. All she got out of it was a severe case of scouring. All I got out of it were bruises and her hot sticky diarrhoea all over me as I struggled to keep her in the bail while Dad dosed her with his own patent cow cure-all.

Once while I was feeding one of her calves, it got its head well and truly stuck in the bucket. As I fought to free the frantic calf its head suddenly shot out like the cork of a champagne bottle and caught me on the chin, causing me to bite halfway through my tongue. That was one of the most painful things that ever happened to me, but I was left with one consolation; I was left with a grooved tongue ideal for licking an icecream!

In our paddocks at Jabuk Globex was so lonely she would follow me like a dog when I took an evening stroll hoping to shoot some of the hares and rabbits eating her precious pasture. Believe me it's no use gliding like a Red Indian through the bushes stalking rabbits being followed by a half-ton cow! Suitable pasture for a cow was hard to find on new country teeming with rabbits, so Globex often had the run of the place.

There was no avoiding her. I'd be squatting by the tractor trying to get a stick out of the radiator grille or perhaps reconnecting wires one had ripped out. Concentrating on the job in hand, I'd feel a hot breath on my neck, and then a dribble of grass and saliva would run down the back of my neck and I would know it wasn't one of the local girls getting romantic.

Erecting long stretches of fencing on undulating land requires a good many sighting pegs. Guess who I'd find blocking my line of sight when I reached the end? I'd chase her out of it and she'd follow me back to the end of the line where she'd playfully nuzzle me in the back. She seemed to be saying, 'Aw c'mon - talk to me - play with me, feed me, it gets boring being a cow all alone in the mallee.'

Perhaps it was due to her not being regularly mated, but when I did get around to leading her mile or so to visit our neighbour's bull it was all for nought. Our neighbour's daughter was away at college, and her father and brothers were at work in the paddock, so I got neither sweet smiles nor interesting conversation during the time Globex was having lots of fun.

After several fruitless trips to more than one bull it became obvious that Globex was either infertile or taking precautions.

Ultimately, as she once more began pacing along our front fence bellowing provocatively I sought the stock whip I had inherited from Auntie Muriel and took off after our irritating cow on the horse.

Dulep the horse got as much fun out of it as I did, chasing Globex to and fro along our front fence, then finally home. The old mare at a joyful canter, Globex with tail erect at full gallop, with what little milk she had produced that day spraying this way and that as she fled for home still bellowing, though more in anger than passion by then.

Her annoyance at being denied the pleasures of canoodling with the bull again was nothing compared to my mother's anger at being deprived of milk for her cups of tea! With everything that went wrong on the farm, drought, fire, mechanical breakdowns or whatever somehow it was always my fault! Globex it seemed had only been obeying the whims of nature!

Was it not in the nature of every red-blooded young man to chase a vexatious cow home with a stockwhip and horse? This I thought but did not say aloud. I too in my lonely bachelorhood felt the urgings of nature, but all the girls who interested me were in some way unattainable at that point, while Globex had more than her fair share of dalliances.

Then we had one of our many dry years. The thimbleful of milk Globex had been yielding dwindled to what would fill the empty shell case of a .22 bullet, whereas mum's requirements ran to about approximately enough to fill a 12 gauge cartridge - twice a day.

I had no sooner completed the new sheepyards than Mum cast covetous eyes on the grass contained therein. It had grown comparatively lush on the heavily fertilized ground and would suit Globex to a 'T' she said.

'She'll bust the fences,' I growled.

'Not if you leave all the inner gates open,' Mum replied with the all too common feminine lack of logic, which sounds so reasonable the way they say it! As if a cow will use a gate when they can lean over a nice new fence!

As I walked through the shelter belt of scrub one day towards the sheep yards I heard the tortured groans of my beautiful new sheepyard fence as Globex put her entire weight on it. She was leaning halfway into a yard to crop grass she could have accessed much easier through the open gate.

I saw red, but couldn't see a suitable stick or stone to throw. Then I saw the lump of rusty iron! It was an old punch about two inches thick at the base, about a foot long; a relic from the old smithy which had once stood there.

I hurled it wildly in the general direction of Globex, never dreaming it would even reach her, much less hit her or harm her, but it did! It caught her neatly on the rib cage with the kind of reverberating thump a hollow tree makes when you belt it with the back of an axe. Globex disengaged herself from the fence with

uncharacteristic alacrity, as something like a piece of banana skin flew high into the air.

A bloody groove about six inches long appeared down one rib, which naturally I did not report to Mum. Postponing the inevitable does at least give one time to hide the weapon and think of excuses.

Sometime the next day, in a voice devoid of all emotion, Mum addressed me. I knew this was it! The prosecuting attorney was sizing up the accused. Did I know how Globex came by that nasty gash? Her voice was dangerously calm.

'Gosh,' said I, carefully selecting the correct tone of voice, sounding at first quite surprised, then hardening ever so gradually into a 'serve her right' tone. I tried to give the impression I was deep in thought, trying to solve this most baffling mystery.

I knew a defensive 'I don't know' would be a dead giveaway. I'd been using that one since I was a kid, and it had never worked.

'You didn't throw something at her,' prompted Mum, still dangerously calm.

'It probably happened when she was leaning on the fence,' I said, managing without too much trouble to

sound bitter and accusing. 'I know she's been leaning on the new sheepyard fence, it's gone all slack.' Well I hadn't told a lie had I? I had just avoided the question.

For the first time in my life I saw my Mother's face express first doubt, then indecision, and finally the barest flicker of guilt.

'Well there's no other feed,' she said defensively.

I knew I had her on the back foot. For the first time in my life I had achieved, if not an acquittal, at least a verdict of 'dismissed for lack of evidence.' I knew her well enough not to try for an acquittal. I also knew not to smirk triumphantly until I was alone with Globex.

After that episode our little Jersey led a more restrained life. No more displays of wanton behavior, and not quite so much leaning over fences. The years since she had calved grew to seven; her milk supply dwindled to the point at which it scarcely whitened Mum's cups of tea. When that time came Dad decided it was time she lived up to her name, and became Globex beef extract in a literal sense.

Whether she did, or whether some simple soul bought her as a house cow I can't say; neither can I say that I cared that much!

MH17 Verdict:

Real Evidence Points to US-Kiev Cover-up of Failed False Flag

JULY 25, 2014 BY [21WIRE](#) [216 COMMENTS](#), [21st Century Wire](#), SPECIAL REPORT, UPDATED

Until this past Monday, the downing of Malaysian Airlines Flight MH17 on July 17th, 2014, was a potential game changer for global geopolitics and the New Cold War. However, a funny thing happened on the way to the Kremlin...

In this report, we will lay out the facts based on a wide breadth of available information and data surrounding MH17. We will also present and give critique to Washington and Kiev's "mountain of evidence" that has saturated US and European-based media coverage since the incident took place. 21WIRE has compiled this report with the help of many contributors and references from English-speaking media, as well as material translated from Russian and Ukrainian media sources, along with other historical references to provide context. Our objective is to get as close to the truth as possible. Although many revelations will appear to be self-evident, we still encourage the public to draw their own conclusions regarding this pivotal event.

[LISTEN TO 21WIRE'S FULL MH17 AUDIO REPORT HERE](#)

There are other well-known anomalies surrounding this event [which have been covered at 21WIRE](#), as well as [connections to MH370](#), but for the purposes of this investigation we will focus on both factual and speculative evidence brought forth by the US, Ukraine and Russia.

As we will clearly demonstrate, the only wild conspiracy theories being pushed right now, are those coming out of the US State Department, and the government in Kiev, Ukraine, which are being repeated by CNN, BBC, FOX-NewsCorp, ABC, CBS and NBC...

The Brink of War

Last Monday morning was not a pleasant one for the US State Department. Russian officials surprised Washington and its NATO partners when it released all available satellite imagery and air traffic control data which was recorded in and around the final minutes of Flight MH17 – and presented it to the world media on live television. The data painted a very different picture, drawing contrasting conclusions to what Washington and Kiev officials had been disseminating via western media since July 17th. Following their presentation, Moscow handed its findings – air traffic data and time stamped satellite imagery – to European authorities. We will review those findings in detail later in this

report. In stark contrast, US officials have been reluctant to do the same. Is Washington willing to share any object data or evidence to the public, or is it only interested in sharing that which somehow fits into the same predetermined narrative it stood by on July 17th, one which already assigned guilt to both rebel fighters in eastern Ukraine and Russia? We hope that political leaders and media organizations in the US and Europe will take the time to consider all available information, rather than simply repeat and spin what is bouncing around the media echo chamber. It's also crucial to understand the geopolitical context in which this incident has occurred in order to discover who really possessed the motive, and the means to destroy this passenger aircraft, and which parties stand to benefit most from such an international incident.

After reviewing the evidence, all indicators points to the downing of MH17 as a highly coordinated, but failed [false flag](#) event.

MH17: A Doomed Flight Path

A Malaysian Airlines spokesman has already confirmed that, for some unknown reason, Kiev-based Ukrainian Air Traffic Control (ATC) ordered MH17 off of its original flight path along the international air route, known as **L980**.

Most likely, this order was given to pilots while MH17 was still in Polish air space. L980 is one of the most popular and most congested air routes in the world, as well as a key link between major international hubs in Europe, like London Heathrow, Amsterdam Schiphol, and Frankfurt, and Asian destinations, like Singapore, Mumbai, Hong Kong and Kuala Lumpur.



As MH17 moved into Ukrainian air space, it was moved by ATC Kiev approximately 200 miles north – putting it on a new course, heading directly into a war zone, a well-known dangerous area by now – one that's hosted a number of downed military craft over the previous 3 weeks.

Robert Mark, a commercial pilot and editor of *Aviation International News Safety* magazine, confirmed that most Malaysia Airlines flights from Amsterdam to Kuala Lumpur would normally travel along a route significantly further south than the route MH17 was diverted onto. Data on all airline flight records can be found [here](#).

The [BBC](#) reported on July 17th: **"Ukraine's SBU security service has confiscated recordings of conversations between Ukrainian air traffic control officers and the crew of the doomed airliner, a source in Kiev has told Interfax news agency."**

Independent investigators are worried that ATC audio records of the MH17 flight appear to have been confiscated by the Kiev government. No reason has been given for this loss of transparency, but not a word from Washington regarding this cover-up of crucial evidence.

Did this order to change the flight path come from the Ukrainian authorities? Was the pilot instructed to change course? To be sure, the order to change the flight path did not come from Eurocontrol, but rather from ATC in Kiev.

Clue: British media run interference by conjuring a "Storm"

Soon after the incident, British news outlets began floating the story - without evidence, that MH17 was diverted to "avoid thunderstorms in southern Ukraine". This was also placed on [Wikipedia](#) at the same time. Nico Voorbach, who is Dutch, is president of the [European Cockpit Association](#), and was the man used to nudge out this talking point. Voorbach casually slides this crucial fabrication out there, telling *The Guardian* of all papers, "I heard that MH17 was diverting from some showers as there were thunderclouds". The only problem is that Malaysian Airlines immediately refuted this in a report from [Malaysia News](#):

"MAS operations director Captain **Izham Ismail** has also refuted claims that heavy weather led to MH17 changing its flight plan (...) There were no reports from the pilot to suggest that this was the case," Izham said.

What is significant, however, is that the Western media acknowledged that the change in the flight path *did* occur, indicating that the alleged "heavy weather" narrative is a fabrication designed to distract, and obscure the fact that MH17's course was indeed divert into the war zone that day.

[Global Research](#) clarifies this confusing issue:

"The route over Ukrainian airspace where the incident occurred is commonly used for Europe to Asia flights. **A flight from a different carrier was on the same route at the time of the MH17 incident, as were a number of other flights from other carriers in the days and weeks before.** Eurocontrol maintains records of all flights across European airspace, including those across Ukraine."

"What this statement confirms is that the MH17's "usual flight path" was similar to the flight paths of some 150 international flights which cross Eastern Ukraine on a daily basis. According to Malaysian Airlines **"The usual flight route [across the sea of Azov] was earlier declared safe** by the International Civil Aviation Organisation. The International Air Transportation Association has stated that **the airspace the aircraft was traversing was not subject to restrictions** (that approved flight path is indicated in the maps below)."

The regular flight path of MH17 (and other international flights) **over a period of ten days prior to July 17th (day of the disaster)**, crossing Eastern Ukraine in a southeasterly direction is across the **Sea of Azov**.

The [Times of India](#) reported this: "Minutes before the crash caused by a missile strike, the AI pilots had also heard the controller give the Malaysian aircraft MH17 what is called "a direct routing". This permits an aircraft to fly straight, instead of tracking the regular route which is generally a zig-zag track

that goes from one ground-based navigation aid or way point to another. "Direct routing saves fuel and time and is preferred by pilots. In this case, it proved fatal," said an airline source."



UPDATE TBC: A number of bloggers have reported that the past flights on [FlightRadar](#) and [FlightAware](#) were changed between July 24-25th, the new "old flights" were placed over the Donetsk People's Republic instead of the flights going further south. This does not jibe with what was reported last week by researcher [Vagelis Karmiros](#) using data from flight-tracking website [Flightaware](#) and published on a number established sites like [Zero Hedge](#). Stay tuned here for updates.

The Event – continue reading at

<http://21stcenturywire.com/2014/07/25/mh17-verdict-real-evidence-points-to-us-kiev-cover-up-of-failed-false-flag-attack>

215 Comments



FToben • 22 days ago

It's always easy to spot the>> insider job<< by the lack of forensic investigations and the quickly offered overarching narrative that is then sold as the truth of a matter. We had this in Australia in 1996 when the Port Arthur massacre occurred.- the person responsible was immediately found and the crime scene sanitised - no finger prints, no autopsies, etc, because to leave the site open for such investigation would be so painful for the survivors and the relatives who lost loved ones.

This is also the pattern used by the Holocaust-Shoah promoters who for decades have had a free ride on such matters with their stories never being subjected to close scrutiny - though now some survivors' stories have been exposed as outright lies - but as Rosenblatt stated: 'But in my mind it was true'!

The reason for such is that the legal framework assists in closing off the narrative for further questioning, and it is known that in Holocaust-Shoah studies classes students are not encouraged to ask questions because 'your question borders on the offensive'.!

Currently some Holocaust Revisionists are battling over such things with David Cole jumping ship and defaming his former colleagues, to which Prof Robert Faurisson states: "Show me or draw me the Nazi gas chamber!" in Treblinka as well as in Auschwitz or anywhere else. That's all. We are not asking for blabla, speculations, rhetorical questions and so on. >>Now, remember article 21 of the International Military Tribunal's Charter . According to the first sentence, "The Tribunal shall not require proof of facts of common knowledge but shall take judicial notice thereof". According to the second sentence, "It shall also take judicial notice of official governmental documents and reports of the United Nations, including the acts and documents of the committees set up in the various allied countries for the investigations of war

crimes, and of records and findings of military or other Tribunals of any of the United Nations".

Among such "official governmental documents and reports", there was for example, document PS [Paris-Storey]-3311 according to which in Treblinka Jews were systematically killed in... "steam chambers". There were as well, a boiler, pipes, steam, etc.<<

The current air disaster deflection follows the typical Holocaust pattern of disinformation where the story keeps on changing.

Did you notice the Mali air disaster did not evoke any outcry?

That's because it was an accident and not a false flag insider job.

See Eric Hunt at: [http://holocausthoaxmuseum.com...
http://21stcenturywire.com/2014/07/25/mh17-verdict-real-evidence-points-to-us-kyiv-cover-up-of-failed-false-flag-attack/](http://holocausthoaxmuseum.com...http://21stcenturywire.com/2014/07/25/mh17-verdict-real-evidence-points-to-us-kyiv-cover-up-of-failed-false-flag-attack/)

<http://21stcenturywire.com/2014/07/25/mh17-verdict-real-evidence-points-to-us-kyiv-cover-up-of-failed-false-flag-attack/#comment-1506041577>

Why such hype about the Michael Brown killing?

By Brandon Martinez

Why is there such hype over the police shooting death of one African-American 18-year-old in the US? Every death is a tragedy, but the disproportionate coverage of the slaying of Michael Brown at the hands of a Ferguson, Missouri, police officer earlier this month is odd, don't you think?

The disputed incident and its aftermath has been the mainstay of media headlines for weeks. Even international media outlets have picked up on the story.

In contrast, murders of white people in the US are not given proportionate coverage, and are in fact downplayed quite significantly by all major media.

When in 2007, a young white Tennessee couple, Channon Christian and Chris Newson, were abducted by five black assailants, sexually assaulted and then murdered in a brutal fashion, the national media was completely silent. Dozens of other murders of whites in a similarly grotesque manner go underreported or unreported by major outlets in the US and abroad. In fact, black-on-white crime is a veritable taboo in the mass media, never to be broached with any serious vigor.

The race of black or non-white perpetrators of violent crime is often completely left out of media reports. It is even worse in Europe where immigrants charged with violent offenses are given extremely lenient sentences for despicable crimes.

Unbeknownst to most people, white people in South Africa are [in danger of genocide](#). Genocide Watch has been tracking the violent racist murders of South African whites, especially farmers, who have been killed in the tens of thousands since the fall of apartheid in 1994. Yet you'd never know about it if you were an avid follower of mainstream media.

America's black community has mobilized mass protests over the shooting death of Michael Brown, alleging the cause of the tragedy stems from white racism in the Ferguson police force. The race of the offending police officer in this instance is being heavily emphasized, whereas if the roles were reversed (i.e., Michael Brown was white and the officer who shot him was black) than the race of the officer or the slain teen would not even be an issue here. In fact, the death might not even have been reported outside local media.

The moral particularism of some African-Americans is hard to ignore. Citing a 2012 study by the US Department of Justice's Office of Juvenile Justice and Delinquency Prevention, *American Free Press* writer

Victor Thorn [pointed out](#) that "in 2010 black youths committed six times more murders, three times more rapes, 10 times more robberies and three times more assaults than did their white counterparts." Thorn quotes an FBI crime report which stated that "In the year 2008, black youths, who make up 16% of the youth population, accounted for 52% of juvenile violent crime arrests, including 58% for homicide and 67% for robbery." "By contrast," Thorn explained, "the only categories where white youths surpassed blacks were in liquor law violations and driving under the influence."

Some of these violent crimes are committed explicitly due to the perpetrator's racist contempt for the white victims, yet such incidents are rarely covered in any substantial way by major media.

Despite numerous studies and FBI crime statistics that consistently demonstrate the disproportionate number of violent crimes committed by blacks and other minorities in the US, there are never any mass demonstrations against the perpetrators of these crimes. African-Americans are not protesting the racist attacks against whites in South Africa. No, they are silent on the issue.

The fact is that the political power of whites in the US and other Western countries has declined dramatically over the past 50 to 60 years. Today, it is not uncommon to find harsh critiques of white history in high schools and universities. The constant bleating about slavery and colonial-era misconduct of European states is the bread and butter of the history and sociology departments of most major universities. Yet other racial and ethnic groups are not faced with the same obsessive historical scrutiny. People of African descent are not told to feel guilty about the plethora of atrocities that have occurred on their continent of origin over the centuries, including slavery which is a crime most races and cultures on earth have tried their hand at; Chinese are not told to feel bad about the colossal misdeeds committed by Chairman Mao's communist regime or other dark periods in Chinese history; Jews are not made to feel remorseful over the fact that many of their people spearheaded Bolshevism and are responsible for the carnage and cruelty it inflicted upon the people of Russia and Eastern Europe. But white people are implored to hang their heads in perpetual shame over the actions and policies of their elite hundreds of years ago when morality wasn't quite as far up the humanist ladder as it is today.

As Jared Taylor of American Renaissance pointed out in a [recent video](#) entitled "War on Whites," racist outbursts against whites by prominent people in society are not met with hostility by the media or academia. It is perfectly ok to insult whites and make crass generalizations about them. Taylor cites several recent articles appearing in mainstream periodicals headlined "Why I Can't Stand White Belly Dancers" and "Why I'm Tired of Seeing White People on the Big Screen." Those responsible for such diatribes are rarely, if ever, reprimanded or scrutinized. One extreme example is that of Noel Ignatiev, a Jewish former professor of American history at Massachusetts College of Art who founded a bizarre magazine called "Race Traitor" and [notoriously called for](#) the white race to be "abolished." The Race Traitor magazine's tagline is: "Treason to whiteness is loyalty to humanity." Many other examples of this kind of hate speech against whites can be found permeating mainstream media and academic discourse in the West, yet if similar things are said by prominent whites against other ethnic groups, there is overwhelming backlash from all areas of society.

The double standards are clear as day on the issue of race. Ethnic minorities in the West are encouraged to be ethnocentric, chauvinistic and to act in concert with one another to advance their ethnic interests, whereas whites are condemned as racists for doing the same. White academics such as Philippe Rushton are scolded, hounded and harried for even suggesting, based on scientific data, that there are biological differences between the races.

In the US, black ethnocentrism is encouraged, as evidenced by state-enforced discrimination in their favour. Affirmative action, blacks-only scholarships,

blacks-only colleges, BET (Black Entertainment Television) – these are but a few examples of the privileges that blacks are afforded in the US. In Canada, people of Native/Indian stock are given all sorts of government hand-outs, including free education, healthcare, housing, not having to pay income taxes, etc., as compensation for past wrongs. There are no such special privileges for whites, and any expressions of ethnocentrism on the part of whites are denounced as bigotry and supremacy.

Nobody is complaining that the NBA is "too black" and "needs more diversity," even though at least 90 per cent of its overpaid players are black. But it is constantly said that universities, police forces, the Supreme Court, political parties, etc., in Western countries are "too white" and "need more diversity." Why the double standard? Is there a latent anti-white racism lurking behind such calls for "diversity"?

I dislike ultra-racism, hyper-ethnic chauvinism and plastic patriotism as much as the next person. Introspection is a noble value; criticizing one's own people when they do wrong is a righteous thing in the same way that parents who admonish their children when they misbehave are trying to help, not hurt, their children. Defending one's own simply by virtue of their race, culture, nationality or religion is a negative attribute, and leads to extreme narcissism, nepotism and other nasty expressions.

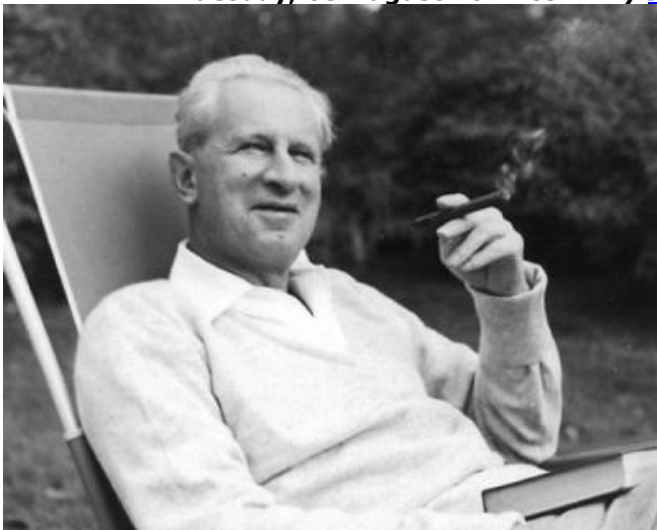
But I also believe in honest and fair treatment, and that is scarcely to be found on the issues of race, racism and ethnocentrism.

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<http://nonalignedmedia.com/2014/08/why-such-hype-about-the-michael-brown-killing/>

Recuperating Marcuse Against a Culture of Cruelty

Tuesday, 05 August 2014 09:41 By [James Anderson](#), [ROAR Magazine](#) | [Op-Ed](#)



Herbert Marcuse in Newton, Massachusetts in 1955.
([Photo via Wikipedia](#))

Herbert Marcuse, the Berlin-born theorist who started teaching at the University of California San Diego in 1965, and who died exactly 35 years ago today, provided a critique of modern domination that inspired student-worker uprisings in May 1968 and influenced the New Left, including students at the University of California.

His work also inspired counter-revolution.

As governor of California, intent on [privatizing](#) the state's university system, Ronald Reagan [referenced](#) in disgust the "sexual orgies so vile that I cannot describe them to you," referring to the free love counter-culture ethos elaborated early on in *Eros and Civilization*, Marcuse's first major anti-capitalist critique, published in 1955, synthesizing Freudian and Marxian theory. Reagan reaffirmed the "naturalness and rightness of a vertical structuring of society," and "the right of man to achieve above the capacity of his fellows" — a reactionary defense of existing order and hierarchy.

In a 1971 [memo](#) authored two months before his nomination for the Supreme Court, Lewis F. Powell echoed Reagan's reactionary sentiments and told the US Chamber of Commerce that there must "be no hesitation to attack ... the Marcuses and others who openly seek destruction of the enterprise system" — a system Marcuse understood as one of un-freedom.

In light of the counter-revolutionary successes after Reagan and Powell, Marcuse's "philosophy of psychoanalysis" in *Eros and Civilization* must be repurposed to go beyond the new system of violence so as to prefigure relations of love and pleasure, not domination.

Neoliberalism and our "Culture of Cruelty"

Violence, a pain-causing process present whenever there is a difference between the actual and potential for a person or people, pervades the social fabric in insidious ways now made apparent when relations of repression result in outbursts, with root causes rarely understood.

The killings in Isla Vista, near the University of California Santa Barbara campus, where 22-year-old Elliot Rodger

stabbed to death three people and shot two women on May 23 in a "day of retribution" after being — or feeling — sexually rejected by the opposite sex, are [repudiated](#) as emblematic of [gun violence](#) or [denounced](#) as exemplars of [misogynist culture](#).

However, analysis seldom digs deeper to unearth the violence embedded in the way we organize ourselves, our production and reproduction as a species. Commentary fails to engage with the repression induced by those oppressive social relations.

Marcuse termed this "surplus-repression," referring to the organized domination in modern society over and above the basic level repression of instincts psychoanalyst Sigmund Freud believed necessary for civilization. That "surplus-repression" exists now in a more extreme form.

Neoliberalism, the contemporary form of capitalism, structures this "surplus-repression" and engenders what Henry Giroux [suggested](#) is a widespread "culture of cruelty," which normalizes violence to such a degree that mass shootings recur regularly. Analyses of individual psychopathy and of real cultural problems abound, but the inquiries cut those acts "off from any larger systemic forces at work in society."

Shootings like the one in Isla Vista are products of our "culture of cruelty," but the insidious causes demand critique of "larger systemic forces at work," as Giroux argued. This has to go beyond commentary calling for tighter gun laws and beyond feminist responses throwing light on the endemic misogyny that systematically dehumanize women. Those analyses are apt but also insufficient, as is criticism without consideration for conditions of possibility.

To go beyond the "culture of cruelty" characteristic of neoliberalism requires organizing social movements in ways that reflect — or prefigure — the more just society we would like to see. A prefigurative political project, where the ends are in many ways immanent in the means, must cultivate *política afectiva*, an affective politics based on forging bonds of love and trust. This is the only way to break through the hegemony of neoliberal relations that forcefully binds us together while simultaneously wrenching us apart.

Systemic Neoliberal Domination and Alienation

Neoliberalism is a class project, advanced since the early 1970s, to consolidate wealth and social power. Money, Marxist analyst David Harvey [argued](#), is a representation of the value of exploited social labor given greater priority under neoliberalism. It can be accumulated potentially *ad infinitum*, as opposed to other commodities like yachts — although a select few [certainly try to acquire](#) a lot of those too! Money, or capital generally, is essentially our own alienated labor power in symbolic form, which comes to exert a tremendous material power over that which it is supposed to represent. And it functions as a weapon enabling some to exert power over others.

As Marcuse averred, "domination is exercised by a particular group or individual in order to sustain and enhance itself in a privileged position." But domination does not just happen. Its roots are in the social relations central to the current reproduction of our everyday lives.

Marx wrote more than a century ago that once a certain stage of capitalist production is reached, a capitalist must function "as capital personified," as a slave to a system of violence, in control of the labor of others but also controlled by the prerogatives of capital, "value which can perform its own valorization process, an animated monster which begins to 'work ... as if its body were by love possessed.'"

The capitalist is beholden to the "performance principle," "the prevailing historical form of the reality principle," per Marcuse. Freud had earlier coined the concept of the "reality principle," to refer the repressive organization of sexuality that subjects or sublimates our innate sexual instincts to "the primacy of genitality," at the expense of powerful Eros that could allow for a radically different society. The "performance principle" presupposes particular forms of rationality for domination, and it stratifies society, Marcuse wrote,

"according to the competitive economic performances of its members."

Neoliberalism, a market rationality and "[mode of public pedagogy](#)," represses Eros by reducing human relations to exchange. Neoliberal pedagogy posits us as self-interested individual actors out for our own self-aggrandizement through the ubiquity of market relations. Covert privatization, like increasing tuition and fees for higher education, reifies the neoliberal ethic in ways that make it appear natural. Use values must be converted into exchange values, and everything has a price, in this arrest of human potentials. The enforcement of what can be called the *neoliberal performance principle* teaches us to conceive of social problems as personal problems, either focusing on [market-based solutions](#) to systemic ills, or emphasizing individual responsibility while erasing the violence inscribed in the relations that result in transgressions like the Isla Vista murders.

Marcuse described repression in an age where "all domination assumes the form of administration," and "sadistic principles, the capitalist exploiters, have been transformed into salaried members of a bureaucracy," producing "pain, frustration [and] impotence of the individual" in the face of an immense apparatus.

To be sure, "structural violence," or the "pervasive social inequality" defining the neoliberal age, "ultimately backed up by the threat of physical harm," create bureaucratic modes of managing social situations that, as David Graeber has [pointed out](#), tend to negate the need to empathize with other people. Bureaucratic norms legitimate the "culture of cruelty" through the enforcement of administrative control and the negation of alternatives. "There is no alternative" to the new historical form of the reality principle, former UK Prime Minister Margaret Thatcher famously proclaimed.

Bureaucratic administration also reflects the restraints placed on Eros, the life instincts. Likewise, it exacerbates the effects of abstract labor, where people's "labor is work for an apparatus which they do not control, which operates as an independent power to which the individual must submit if they want to live," Marcuse proffered. This is "painful time, for alienated labor is absence of gratification, negation of the pleasure principle."

As David Harvey recently argued in his presentation at the [Crisis-Scapes conference](#) in Athens, alienation is intrinsic in capitalist relations because workers "are alienated from the surplus value they produce," while capitalists construct alienating, competitive relations among fellow workers. The workers remain estranged from the products of their labor, from nature and from the rest of social life. The processes are violent insofar as feelings "of deprivation and dispossession" are "internalized as a sense of loss and frustration of creative alternatives foregone," Harvey theorized.

Of the multiple varieties of alienation, its active form "means to be overtly angry and hostile, to act out at being deprived or dispossessed of value and of the capacity to pursue valued ends," Harvey explained. "Alienated beings vent their anger and hostility towards those identified as the enemy, sometimes without any clear definitive or rational reason," or they sometimes may "seek to build a world in which alienation has either been abolished or rendered redeemable or reciprocal."

Michael Hardt and Antonio Negri have [theorized](#) the alienating effects of "affective labor," the "labor that produces or manipulates affects such as a feeling of ease, well-being, satisfaction, excitement or passion," practiced in increasingly common service work, from fast food to retail sales. When the most intimate human doing must be performed for a (low) wage under coerced conditions, extreme alienation ensues. The hegemonic position of this form of labor becomes violent and volatile as a result.

Finance capital assumes added importance under neoliberalism, Hardt and Negri add. It is defined by "its high level of abstraction," allowing it "to represent vast realms of labor" as it represses present and future Eros by commanding

"the new forms of labor and their productivity" with contradictory effects.

Effects of Repressive Neoliberal Violence

Elliot Rodger, a young adult male from an affluent family, murdered six people in an attempt to exact revenge on women for not being attracted to him — what he said in a [video](#) was "an injustice, a crime," which is why he would "take great pleasure in slaughtering" women, so that they would "finally see" that he was "the superior one, the true alpha male."

In his [140-page manifesto](#), entitled "My Twisted World: The Story of Elliot Rodger," he recounts a time in Seventh Grade when a girl he thought was pretty teased him. "I hated her so much," and "I started to hate all girls because of this." Toward the end of the diatribe Rodger declares there to be "no creature more evil and depraved than the human female," he equates women with "a plague," and he calls women "vicious, evil, barbaric animals" that "need to be treated as such" and "eradicated."

Despite early humanizing accounts — like when he was still a child, first crying and then later trying to console after discovering his friend's mother died of breast cancer — Rodger ends the manifesto by describing a recipe for a "pure world" to advance human civilization: women are to be killed in concentration camps — save for a few necessary to artificially inseminate for reproduction — while, "Sexuality will cease to exist. Love will cease to exist."

Laurie Penny, arguing in the *New Statesman* that "[Mental illness does not excuse misogyny](#)," assayed Rodger's manifesto. She emphasized agency and argued popular discussion about mental health "has resisted any analysis of social issues," which might be "convenient for those in power keen to overlook the structural causes of mental health problems such as alienation, prejudice, poverty and isolation." However, Penny failed to explain the processes undergirding the "structural oppression" that produced a person — Rodger — who came to loathe women, express racist sentiments and desire the abolition of Eros.

It is not that "we should pity him" because he suffered from insanity, as Penny suggested the errant popular reaction has it. Rather, we should recognize that while we all have agency, we are also all mutilated by the extant reality. This new historical mode of the reality principle — the neoliberal performance principle — so violently represses the life instincts that it intensifies to an unprecedented degree the destructive forces initially conjured up to prevent full eroticization and gratification, which Freud believed would be at the expense of human survival.

Myriad popular examples of "surplus-repression" in the neoliberal era exist. It is evident in the conception of intercourse as just "a piece of body touching another piece of body — just as existentially meaningless as kissing," as one young adult, part of the so-called "Millennials" generation, [put it](#). The complete absorption of the sexual revolution by the powers of neoliberalism turned [into a commodity](#) what Marcuse considered an emergent movement for greater "self-sublimation of sexuality," to constitute "highly civilized human relations" without the "repressive organization" of hitherto civilization.

The connections between commodification and the violence at Isla Vista have not been made explicit enough by most writers, even those aware of how neoliberal "surplus-repression" permits and promotes a "culture of cruelty," replete with misogyny, predicated on domination.

Rebecca Solnit [identified](#) a "toxic brew in our culture right now that includes modeling masculinity and maleness ... as violence, as domination, as entitlement, as control, and women as worthless, as disposable, as things men have the right to control, etc."

Dexter Thomas, a scholar of hip-hop at Cornell University, [assayed](#) debates about gun control and mental health services that swirled around media outlets after the Isla Vista attacks, and argued that while those topics are worth discussing, letting "our anger culminate" in those

arguments alone amounts to a "cop-out." Thomas entreats us to confront the fear within ourselves and others and "talk about why we are so afraid to talk about race and gender."

Attention to intersectionality, or rather, viewing "race, class, and gender as interlocking systems of oppression," within an overarching "matrix of domination" as Patricia Hill Collins [put it](#), marked a major advance in critical theory. But neoliberalism, as a rationality reflecting the violence embedded in the contradictory relationships of domination — humans dominating each other and resources — cannot be undone with discussion of gender, race or class alone.

The historically specific, repressive modification of instinctual drives through alienated labor, bureaucratic procedures and the "culture of cruelty" educating us all to amass "[wealth, forgetting all but self](#)," in accord with prevailing principles, augments domination. It is more often than not directed against women, experienced disproportionately by people of color, felt differentially along [frequently ignored](#) (and nuanced) class lines, exacted on satellite nations subjected to the "[underdevelopment of development](#)" as their surplus is sucked up by wealthier states, and now [lived by new peripheral populations](#) in the world system as it morphs under neoliberalism.

Warfare [championed](#) by nations no longer able to dominate any way but militarily evinces the inevitable reliance on force to sustain endemic violence. That violence also animates the resurgence of xenophobic right-wing nationalists who demonize oppressed populations. From [anti-immigrant protesters](#) in California scaring buses of children fleeing areas in Central America [decimated](#) by decades of US policies, to Greece's neo-Nazi Golden Dawn party [murdering leftists](#), to Israeli demonstrators [defending the shelling](#) of concentrated civilian areas in Gaza and pelting peace activists with rocks, the [brutalization of others](#) in turn dehumanizes them, just as capitalists and financiers who derive profits from others' labor do violence to themselves when they exploit those they expropriate.

What Marcuse, following Freud, saw as "the progressive weakening of Eros" — even and especially now with a culture so obsessed with such an impoverished mode of sexuality — leads to "the growth of aggressiveness," evidenced everywhere. Individualization of problems pits all but the most powerful against each other. The sublimation of sexuality, extolled only in superficial forms amenable to capital, further militates against fuller eroticization that would betoken a world without repressive hierarchies.

In his manifesto, Rodger observed the ways hierarchies shaped — and distorted — his worldview. "As my fourth grade year approached its end, my little nine-year old self had another revelation about how the world works," he wrote. "I realized that there were hierarchies, that some people were better than others."

Reflecting on the "common social structure" at his school, those hierarchical divisions, Rodger's admitted his self-esteem decreased because of his "mixed race" — his mother was Asian — and, he concluded: "Life is a competition and a struggle," empowering some at the expense of others.

Those hierarchies are not necessary, nor are they necessarily everlasting. Hierarchical divisions of labor — indeed, all alienated labor as we know it — perpetuates a power-over others, sacrificing human potentials. That violence gives way to insecurity-fuelled internalized oppression and the extroverted frustration, witnessed when Rodger carried out his hate-fuelled homicide in Southern California.

Prefigurative Politics and Erotic Recuperation

Important for our purposes, Marcuse noted emerging preconditions for "a qualitatively different, non-repressive reality principle" — intimating a project for societal self-realization of the "pleasure principle," the instinctual drive for gratification bound up with erotogenic activity and libidinal desire.

Sublimation, Marcuse asserted, occurs only *after* repression of the pleasure principle by the reality principle. Following initial repressive modification, sublimation restrains sexuality

while desexualizing most of the body, save for specific areas we commonly associate with sex. The neoliberal performance principle now enacts even tighter restriction of sexuality while amplifying "the primacy of genitality."

The process has been intensified today to ensure the reproduction of labor power and a surplus population to repress wages — Marx's "industrial reserve army" of the unemployed, conscripted today by ["free trade" agreements](#) facilitating the movement of capital across borders while restraining populations around the world put into greater competition with each other. With surplus destruction and hardship the world is made into an alienated object for domination, which in turn leads to domination over us all.

Prospects exist, however, for a "non-repressive sublimation," according to Marcuse, through the "self-sublimation of sexuality," presupposing "historical progress beyond the institutions of the performance principle, which in turn would release instinctual regression." The process entails, for Marcuse, a re-sexualization of the entire organism, "the conceptual transformation of sexuality into Eros," extending into relations with others throughout the entire social body.

Despite the seeming omnipresence of the libido in society, its modification by the neoliberal performance principle — the existing condition wherein our increasingly alienated labor (capital) comes to exert greater power over people — connotes a possible project for liberation through eroticization.

Asking us to ["Think Hope, Think Crisis,"](#) John Holloway recently explained how capitalism is imbued with its own instinctual drive for endless growth. Its immanent instability lies in the "inadequacy of its own domination," because to continually reproduce itself, capital has to intensify its domination and exploitation of humanity, which inevitably results in resistance to constant aggression and "easily overflows into rebellion."

Under the neoliberal performance principle, capital's drive — our own alienated life instincts, our abstracted Eros turned against us — for domination increases, causing crisis. Holloway reminds us, however, that "we are the crisis of capital." Our crisis-causing power-points to possibilities for a liberating erotic project.

Recuperation of our instincts by cultivating the kinds of non-hierarchical and non-exploitative relations we would like to see throughout a society without "surplus-repression," requires prefigurative and affective politics — a movement of movements of people looking to each other. This can be accomplished through mutual aid, by collective decision-making where people have a say in decisions being made in proportion to the degree they are impacted, and with conscious effort directed toward everyone's gratification.

The "affective labor" Hardt and Negri averred as hegemonic sets the conditions for a new pleasure principle, but it also shows how capital "seeks increasingly to intervene directly into *social* reproduction and the way we communicate and commune," as Max Haiven [has explained](#). Although the importance of "affective labor" to today's economy illustrates the inverted erotic urge — or simply the death drive — of neoliberalism intent on marketizing human relations for ceaseless capital accumulation, the increased emphasis on affective work intimates greater possibilities for a project aimed at recuperating libidinous, loving desires.

This project does not dispense entirely with Marcuse's notion of the pleasure principle. It is rather an attempt to re-articulate it in such a way that promotes deeper social eroticization, taking that to encompass feelings of care, concern and a way of seeing oneself in the other — the way Marcuse understood narcissistic Eros and sexuality.

The reactivation of "narcissistic sexuality," Marcuse maintained, "ceases to be a threat to culture and can itself lead to culture-building if the organism exists not as an instrument of alienated labor but as a subject of self-realization," through "lasting and expanding libidinal relations

because this expansion increases and intensifies the instinct's gratification."

After the shooting in a Colorado movie theater by a young man during the summer of 2012, Giroux [noted](#) that the "issue of violence in America goes far beyond the issue of gun control, and in actuality, when removed from a broader narrative about violence in the United States," it deflects from raising key questions and elides reasons why "violence weaves through the culture like a highly charged electric current burning everything in its path." Elsewhere, Giroux [analyzed](#) how "spectacles of consumerism, celebrity culture, hyped-up violence and a market-driven obsession with the self" have led to "the absence" — or evisceration — "of a formative culture necessary to construct questioning agents who are capable of dissent and collective action in an increasingly imperiled democracy."

The "narcissistic sexuality" Marcuse theorized differs appreciably from the market-induced narcissistic subjectivities Giroux assailed. Those subjectivities are manufactured and controlled via "biopolitical production," which Hardt and Negri explain encompasses added emphasis on "affective labor" as well as the new ways capital produces subjects. Our alienated subjectivities are thus dialectical insofar as we embody capital's violence yet utilize our affective and communicative powers, if primarily in alienated and expropriated ways under subjugation by the neoliberal performance principle.

The dialectic demonstrates desires for recuperation — within, against and beyond the "culture of cruelty" that dominates today. Marcuse celebrated the "culture-building power of Eros" as "non-repressive sublimation: sexuality is neither deflected from nor blocked in its objective; rather, in attaining its objective, it transcends it to others, searching for fuller gratification."

Creating New Subjectivities

To construct a formative democratic culture in and against neoliberalism means also "creating new subjectivities," as Marina Sitrin and Dario Azzellini write in [They Can't Represent Us!](#) — that is, transforming relationships based on "trust and a growing feeling of care and mutual responsibility, with the goal of building a movement and society based in a relationship of mutual trust and concern for the other and the collective." Sitrin and Azzellini explain that "responsibility for the other and solidarity are basic conditions of a future society not grounded in capitalist principles" — and, of course, not subordinated to the affect-incarcerating neoliberal performance principle.

In an [interview](#) with Bryan Magee on "Modern Philosophy" years ago, Marcuse mentioned the primacy of patriarchal domination throughout history, and said that deployment of "socially conditioned" so-called "feminine qualities," like care, receptivity and tenderness, "could be the beginning of a qualitatively different society, the very antithesis to male domination with its violent and brutal character."

To be sure, Sitrin and Azzellini rightly stress that "relegating affective politics to the feminine realm" — as is often the case — "simply reinforces gendered roles in patriarchal societies." In fact, "affective politics is not an expression of 'maternal responsibility' but a social responsibility to build a new society based on cooperation and mutual aid rather than competition."

Contrary to the [critique](#) of Marcuse for his downplaying revolutionary potentials of the working class, a re-articulation of his theory is also relevant for workers' control initiatives, in which affective politics are challenging capitalist domination by altering existing relations.

These ongoing processes of people taking over their workplaces to run them in common, Sitrin and Azzellini explain, include recuperated workplaces like [Hotel Bauen](#), a former four-star hotel in Buenos Aires that employees took collective control over after owners laid off workers and tried to shut the place down following the 2001 economic crisis. Similarly, workers at Republic Windows and Doors recuperated their factory when similar events unfolded in

Chicago, [reopening](#) the place under democratic control in 2013, around the time the recuperated factory in Thessaloniki — [Vio.Me](#) — began production in Greece. Vio.Me now [produces](#) environmentally-friendly cleaning products made with local, natural ingredients distributed through the solidarity economy — but it also produces [new subjectivities](#) with renewed agency and revitalized affects. Recuperation compliments *autogestión*, the process of “collective democratic self-management, especially within local communities, workplaces, cultural projects, and many other entities,” Sitrin and Azzellini averred. Examples of *autogestión* abound, from Zapatista Councils of Good Government in Chiapas to [Communes](#) for community-based organization and local control of production in Venezuela. The formation of an alternative justice system “based on re-socialization, and not on retribution and vengeance,” in the San Luis Acatlán municipality in “Guerrero, one of the poorest, most violent, and most repressive states in Mexico,” constitutes another recuperative effort, as Sitrin and Azzellini describe it. These recuperative movements are inextricably bound with building affective bonds. They tend to promote relations otherwise suppressed or repressively modified by a performance principle designed to enlarge profits, not Eros. In part interstitial, the movements illustrate prefigurative politics — “the end as process,” Sitrin and Azzellini termed it — consonant with Marcuse’s description of the pleasure principle dialectic, enriching the social organism over time by focusing on gratification now. Marcuse underscored “sustaining the entire body as subject-object of pleasure,” yet the robust construction of Eros through [horizontalidad](#) and *política afectiva* “calls for the refinement of the organism, the intensification of its receptivity, the growth of its sensuousness,” in more meaningful, humanizing ways. This refined “aim generates its own projects of realization,” including freedom from toil and violence, as Marcuse suggested, and this non-repressive “sublimation proceeds in a system of expanding and enduring libidinal relations, which are in themselves work relations.” Often intended “to foster horizontal processes and subvert the boundaries of capitalist value-exchange,” Sitrin and Azzellini suggest that such recuperation, which frequently refers to reclaiming of common space and recovering historical memory, does not refer to “a nostalgic turn to an idealized past,” but “the recuperation of memory and history

is,” rather, “a collective process meant to enrich the present and build a common future.”

Recuperation of the erotic and an expanded conception of the pleasure principle attuned to the richness of the life instincts, including our under-tapped affective capacities, must undergird any prefigurative politics aimed at dethroning neoliberalism as the reigning reality principle. This would address violence, and allow healthy sexuality to flourish.

Far from eliminating sexuality as we know it, such a project would allow for greater, meaningful love-making, in myriad ways. The underlying violence that drove Elliot Rodger to seek vengeance would cease to rule, as would the general condition that, in Rodger’s case, and as in the case of countless others, precludes loving relationships and maims us all.

This project cannot be divorced from recuperation of doing through direct democratic control over production of the pleasurable things we collectively want or need. It should foster enjoyable exercise of our creative faculties through non-alienating work-as-play, part of broader “transformation of sexuality into Eros, and its extension to lasting libidinal work relations,” as Marcuse advanced.

Cruelty and domination in the present imply the opposite, love and liberation, which must be achieved — not by enduring the violence of the day while holding out for a better future, but through a prefigurative revolution that must be pleasurable now in every, expanded sense.

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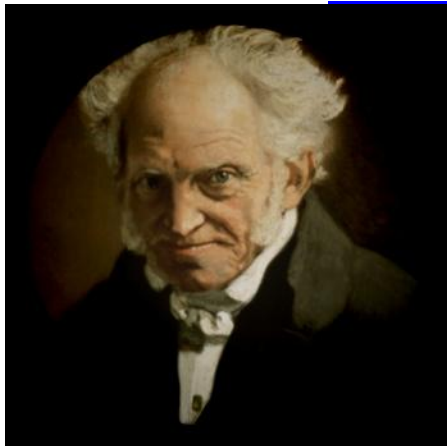
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Schopenhauer on Race Differences in Intelligence and on Judaism

[Brenton Sanderson, July 14, 2014](#)



Arthur Schopenhauer is renowned as the philosopher of pessimism.

White nationalists certainly have much to be pessimistic about these days, and we might be tempted to seek consolation in the wisdom of a man who undoubtedly possessed one of the most powerful minds in history. Schopenhauer, who was an atheist, saw human existence as

essentially meaningless and a mistake. The life of sentient beings, of which man is the highest form, is one of constantly jangling appetites that can never be sated, and the result is that pain and suffering are the inevitable accompaniments of any life. He concluded that the only way to get beyond the suffering of this world is to renounce life and thereby quell the appetites that constantly assail us — a conclusion he later discovered had also been arrived at by the Hindus and the Buddhists.

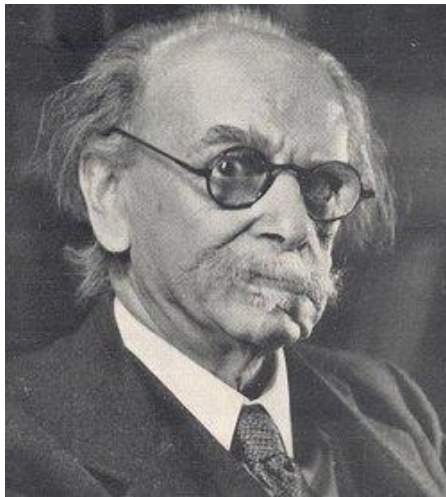
It is a testament to Schopenhauer’s genius that, writing many years prior to the publication of Darwin’s *Origin of Species* in 1859, and almost a century before geneticists like Fritz Lenz and then evolutionary psychologists like J. Philippe Rushton and Richard Lynn arrived at the same conclusion, he was already citing differential evolution (though he was unsure of the exact mechanism) to account for the higher civilization of the lighter-skinned races, whom, he correctly intuited, had gained sensitivity and intelligence as a result of surviving in a rigorous Northern climate. Schopenhauer observes that:

The highest civilization and culture, apart from the ancient Hindus and Egyptians, are found exclusively among the white races; and even with many dark peoples, the ruling caste, or race, is fairer than the rest, and has, therefore, evidently immigrated, for example, the Brahmins, the Inca, and the

rulers of the South Sea Islands. All this is due to the fact that necessity is the mother of invention, because those tribes that emigrated early to the north, and there gradually became white, had to develop all their intellectual powers, and invent and perfect all the arts in their struggle with need, want and misery, which in their many forms, were brought about by the climate. This they had to do in order to make up for the parsimony of nature, and out of it came their high civilization.[i]

Before the rise of Boasian anthropology in the 1920s and 1930s, virtually all Western anthropologists and intellectuals posited a direct correlation between external racial traits and internal psychological traits. Skin color was regarded as not just a physical attribute, but an external racial marker tied to a correlated set of intellectual, political, and cultural capabilities. Schopenhauer was, of course, writing in an age when the reality of racial differences was taken for granted, and this is reflected at various points in his work. For instance, in positing that higher intellectual powers are often accompanied by a relatively lesser tendency toward sociability, he asserts that "the most sociable of all human beings are said to be the Negroes who intellectually are decidedly inferior."[ii]

This approach was largely abandoned after World War II with the rise of Boasian anthropology which was instrumental in "since totally [suppressing evolutionary theory](#) in the social sciences. The Jewish historian Norman Cantor [noted](#) that 1945 and more intensively since the 1960s all forms of racist thinking are excluded from rational and enlightened discourse, especially in the United States, where the liberal civil libertarians have made racial doctrine intrinsically wrong, evil, and undiscussable." The reason for this exclusion is that "modern anthropology, as defined the German-Jewish expatriate Franz Boas, for three decades head of the anthropology department at Columbia University, declared nineteenth-century race theory without foundation." Cantor admitted that "this behavioral egalitarianism and universality was itself an ideology," and that the Boasians never actually disproved social-Darwinian race theory, but rather insisted that it be "excluded from civil discourse as a result of what the Nazis and other such hate-mongering groups did with it."[iii]

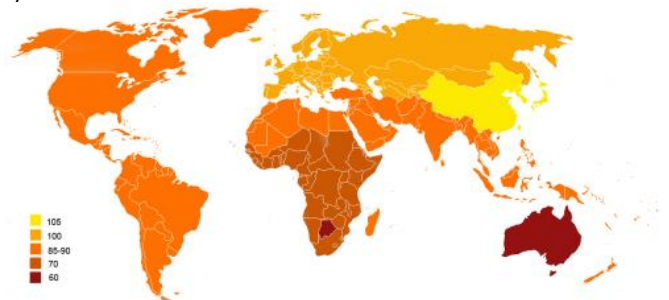


Franz Boas: Jewish ethnic activist and pseudo-scientist *par excellence*

Schopenhauer's intuitive understanding of the link between race and intelligence has been more recently affirmed by psychologists like Richard Lynn and the late J. Philippe Rushton, who posited that groups that resided for many millennia in regions with cold winters gradually — through the process of natural selection — evolved higher intelligence than groups living in milder climates. Rushton noted that "colonizing temperate and cold environments leads to increased cognitive demands to solve the problems of gathering food and gaining shelter and general survival in cold winters." According to Rushton, "cognitive demands of

manufacturing sophisticated tools and making fires, clothing, and shelters (as well as regulating the storage of food) would have selected for higher average intelligence levels than in the less cognitively demanding environment in sub-Saharan Africa. Those individuals who could not solve these problems of survival would have died out, leaving those with alleles for higher intelligence as the survivors."[iv]

A consequence is that those tracing their origins to northern Asia and northern Europe now have mean IQs of about 100, while those from sub-Saharan Africa have a mean IQ of around 70, and those from the broad intermediate zone (stretching from north Africa across southern Asia and into Indonesia) have mean IQs in the 80-90 range. These figures are confirmed by numerous IQ tests taken over a period of more than 80 years from around the world, measures of average brain size (which is correlated with general intelligence at 0.45), the poor relative performance of blacks in Europe and America in intellectual endeavors, and the extreme backwardness of the countries in the "secluded zone" of sub-Saharan Africa before they had contact with either Islamic or European civilization, continuing up to the present day. These differences in mean IQ (and associated behavioral tendencies) among the races had, and continue to have, profound consequences in determining the civilization-building capacities of different racial groups. It is also a key reason why Third-World immigration to the West is so dysfunctional.



Invoking Aristotle, Schopenhauer asserted that the pleasures to be gained from this life (which, as mentioned, he believed consisted overwhelmingly of pain and suffering) are essentially hierarchical in nature. At the top of this hierarchy are those pleasures obtainable from intellectual activity. The capacity of an individual to access the higher pleasures of the intellect is, however, contingent upon his native endowment of intellect:

No one can get outside his own individuality. In all the circumstances in which the animal is placed, it remains confined to that narrow circle, irrevocably drawn for it by nature, so that, for instance, our endeavors to make a pet happy must always keep within narrow bounds precisely on account of those limits of its true nature and consciousness. It is the same with man; the measure of his possible happiness is determined beforehand by his individuality. In particular the limits of his mental powers have fixed once and for all his capacity for pleasures of a higher order.[v]

Therefore, to be born with a higher level of intellect is an indispensable prerequisite, Schopenhauer argues, to accessing the higher forms of human happiness. A corollary of his argument is that, as with individuals within a race, the capacity of a particular population to access the higher human pleasures is genetically predetermined by its racial particularity. The limits of a given race's average intellectual powers have fixed once and for all its collective capacity to access pleasures of a higher order. Schopenhauer points out that:

If those [intellectual] powers are small, all the efforts from without, everything done for him by mankind or good fortune, will not enable him to rise above the ordinary half-animal human happiness and comfort. He [the intellectually inferior] is left to depend on the pleasures of the senses, on a cozy and cheerful family life, on low company and vulgar pastimes. Even education, on the whole, cannot do very much, if anything to broaden his horizon. For the highest, most varied,

and most permanent pleasures are those of the mind, however much we may deceive ourselves on this point when we are young; but these pleasures depend mainly on innate mental powers. Therefore it is clear from this how much our happiness depends on what we *are*, our individuality, whereas in most cases we take into account only our fate, only what we *have* or *represent*.^[vi]

Of course our individuality is essentially a product of our genetic inheritance, which, in turn, is a product of the evolutionary history of our ancestors. The fact that certain races have lower levels of general intelligence (as measured by mean IQ) would suggest that for a relatively larger percentage of these populations the higher order pleasures that Schopenhauer is talking about are simply inaccessible. Conversely, pursuit of the lower order pleasures will be the preoccupation of a larger percentage of less intelligent races compared with more intelligent races.

Schopenhauer asserts that as individuals we are, depending on our native endowment of intellect, predisposed to suffer either boredom (if that endowment is low) or increased sensitivity to physical pain (if that endowment is high). For Schopenhauer, a great affliction of less intelligent human beings is that *idealities* afford them no entertainment, but to escape from boredom they are always in need of *realities*: "The emptiness of their inner life, the dullness of their consciousness, the poorness of their minds drive them to the company of others which consists of men like themselves, for *similis simili gaudet* [like takes pleasure in like]. They then pursue pastime and entertainment in common which they seek first in sensual pleasures, in amusements of every kind, and finally in excess and dissipation."^[vii]

The dysgenic trends that have been set in motion by mass non-White immigration into Western nations have ensured that, for a growing percentage of these nations' populations, "idealities" will indeed afford them little or no entertainment — instead these populations will increasingly look to realities to escape from boredom. A manifestation of this phenomenon was the rioting and looting in London in 2011. It was reported in the media at the time that the only shops that were left untouched by the rampaging mobs of largely Afro-Caribbean youths were book shops. These "temples of ideality" ostensibly offered nothing of interest to these people — in large part because this low-IQ population is largely devoid of intellectual needs.

As these people and their descendants progressively make up an ever larger segment of Western societies, the cultures of these nations are set to change profoundly, as public life increasingly takes on the characteristics of the source countries of these immigrant and immigrant-descended communities. According to Schopenhauer, "the life of the masses [and presumably that of the masses of the dark races to a greater degree than the white masses] is passed in dullness since all their thoughts and desires are directed to the petty interests of personal welfare and thus to wretchedness and misery in all its forms. For this reason, intolerable boredom befalls them as soon as they are no longer occupied with those aims and they are now thrown back on themselves, for only the fierce fire of passion can stir into action the dull and indolent masses."^[viii]

In this connection, it is interesting to note that a contemporary Danish researcher, psychologist [Helmuth Nyborg](#), has highlighted how the projected decline in the mean IQ of nations like Denmark — mostly a result of low-IQ Third World immigration — will (if left unchecked) have momentous social and political consequences. Nyborg [concludes](#) that Schopenhauer would have doubtless agreed with this assessment.

Schopenhauer on Judaism

Schopenhauer conceptualized Judaism in terms akin to Kevin MacDonald's theory of Judaism as a group evolutionary strategy that emerged historically to promote the economic welfare and reproductive success of Jews as a genetically distinct group. For Schopenhauer, the religious doctrines and trappings of Judaism are merely cultural glue that holds the

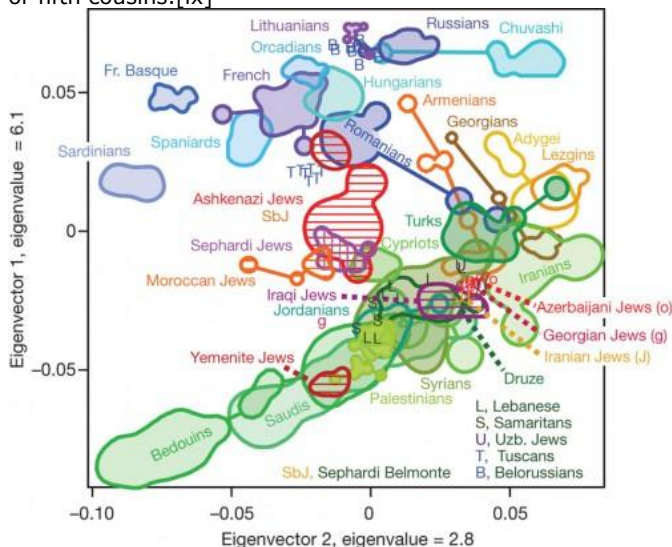
Jews together as a nation founded on blood ties. Referring to the Jews, Schopenhauer notes that many great and illustrious nations with which this pettifogging little nation cannot possibly be compared, such as the Assyrians, Medes, Persians, Phoenicians, Egyptians, Etruscans and others have passed to eternal rest and entirely disappeared. And even so today, this *gens extorris* [refugee race], this [John Lackland](#) among the nations, is to be found all over the globe, nowhere at home and nowhere strangers. Moreover it asserts its nationality with unprecedented obstinacy and, mindful of Abraham who dwelt in Canaan as a stranger but who gradually became master of the whole land, as his God had promised him (Genesis 17:8), it would like to set foot somewhere and take root in order to arrive once more at a country, without which, of course, a people is like a ball floating in air. Till then, it lives parasitically on other nations and their soil; but yet it is inspired with the liveliest patriotism for its own nation. This is seen in the very firm way in which Jews stick together on the principle of each for all and all for each, so that this patriotism *sine patriainspires* greater enthusiasm than does any other. The rest of the Jews are the fatherland of the Jew; and so he fights for them as he would *pro ara et focis* [for hearth and home], and no community on earth sticks so firmly together as does this.

As a formidably cohesive group whose loyalty to their ethnic kindred vastly outstrips their loyalty to the non-Jewish nations within which they dwell, Jews should absolutely never, Schopenhauer affirmed, be allowed to play any role whatsoever in the governance of these nations. If allowed to do so they would unquestionably exploit this power for their own ends — inevitably at the expense of the majority non-Jewish population:

It follows from this that it is absurd to want to concede to them a share in the government or administration of any country. Originally amalgamated and one with their state, their religion is by no means the main issue here, but rather merely the bond that holds them together, the *point de ralliement* [rallying-point], and the banner whereby they recognize one another. This is also seen in the fact that even the converted Jew who has been baptized does not by any means bring upon himself the hatred and loathing of all the rest [of the Jews], as do all other apostates. On the contrary, he continues as a rule to be their friend and companion and to regard them as his true countrymen, naturally with a few orthodox exceptions. ... Accordingly, it is an extremely superficial and false view to regard the Jews merely as a religious sect. But if, in order to countenance this error, Judaism is described by an expression borrowed from the Christian Church as "Jewish Confession," then this is a fundamentally false expression which is deliberately calculated to mislead and should not be allowed at all. On the contrary, "Jewish Nation" is the correct expression. The Jews have absolutely no confession; monotheism is part of their nationality and political constitution and is with them a matter of course.

Schopenhauer's conception of the Jews as a distinct and highly ethnocentric ethnic entity — arrived at well before the advent of modern population genetic studies — is very accurate. While not entirely uniform, all Jews comprise a genetic cluster that share large swaths of DNA. For instance, the study by [Atzmon et al.](#) from 2010 confirmed that all the different Jewish groups comprise a distinct genetic community. This study examined genetic markers spread across the entire genome, and showed the Jewish groups (Ashkenazi and non-Ashkenazi) share large swaths of DNA, indicating close relationships, and while each Jewish group in the study (Iranian, Iraqi, Syrian, Italian, Turkish, Greek and Ashkenazi) had its own genetic signature, each was more closely related to the other Jewish groups than to their non-Jewish countrymen. Atzmon and his colleagues found that the SNP markers in genetic segments of 3 million DNA letters or longer were 10 times more likely to be identical among Jews than non-Jews, and that any two Ashkenazi Jewish

participants in the study shared about as much DNA as fourth or fifth cousins.[ix]



The overlapping genetics of Jewish populations

Of course, Judaism could still be a group evolutionary strategy even if Jews were not a genetically separate group, providing that Jews believed that they were, and behaved accordingly — which is exactly what they did believe and behaved like for centuries before recent population genetic studies confirmed what they had always assumed. The Zionist writer Robert Weltsch nicely summed up this hyper-ethnocentric mentality when he noted in 1913 that: “When it comes to the unity of the Jews, there is one irrefutable proof: the consciousness of this unity, which is an inner experience that every individual Jew possesses.”[x]

Schopenhauer concludes his comments on the Jews by again emphasizing their ethnically alien status with Europe and by using an anecdote to reiterate his position that the Jews (as a group whose intense loyalty to its own people and hostility to outsiders is so profound) should absolutely never be given the right to exercise power over other people.

They are and remain a foreign oriental race, and so must be regarded merely as domiciled foreigners. When some twenty-five years ago the emancipation of the Jews was debated in the English Parliament, a speaker put forward the following hypothetical case. An English Jew comes to Lisbon where he meets two men in extreme want and distress; yet it is only in his power to save one of them. Personally to him they are both strangers. Yet if one of them is an Englishman but a Christian, and the other a Portuguese but a Jew, whom will he save? I do not think that any sensible Christian and any sincere Jew would be in doubt as to the answer. But it gives us some indication of the rights to be conceded to the Jews.[xi]

Schopenhauer's observations on the Jews influenced a range of notable figures, most famously including Adolf Hitler who (according to an inventory of the books he borrowed between 1919 and 1921 at the National Socialist Institute in Munich) read a volume entitled *Schopenhauer and the Jews* alongside such works as Houston Stewart Chamberlain's *Foundations of the Nineteenth Century* and the German translation of Henry Ford's *The International Jew: The World's Foremost Problem*. [xii] Schopenhauer is mentioned by name twice in *Mein Kampf*. One of these references relates to Schopenhauer's observation in his *Parerga and Paralipomena* that “the Jews were at all times and by all nations loathed and despised. This may be due partly to the fact that they were the only people on earth who did not credit man with any existence beyond this life and were, therefore, regarded as cattle, as the dregs of humanity, but as past masters in telling lies.” [xiii]

Conclusion

Schopenhauer is universally recognized as an intellectual giant and for good reason. His thinking was often decades, and sometimes centuries, ahead his contemporaries.

Nevertheless, the philosophy of Nietzsche (despite its contradictions) has enjoyed far wider acceptance among those on the racist right. That is largely because of the marked anti-egalitarianism of Nietzsche, and the fact that Schopenhauer's pessimism and advocacy of life-renunciation is profoundly dysfunctional from a group evolutionary standpoint. As MacDonald has pointed out, we are all free to decide to not play the evolutionary game. We Westerners are particularly prone to moral idealisms that compromise their legitimate ethnic/racial interests. However, if we (or our racial or ethnic kindred) decide to not play the evolutionary game, we automatically lose. We are destined for ultimate extinction.

This is why, while recognizing the genius of Schopenhauer's thought, we must, in the end, eschew his pessimistic conclusions and side with Nietzsche's doctrine of life-assertion. The White race did not become the dominant force on the planet through renouncing life and avoiding conflict in the manner of Buddhist monks. Our European ancestors, who built Western civilization and spread it around the globe, lived life to the full, affirmed life, and did not shirk from conflict. They behaved as all healthy living creatures behave spontaneously in nature. Asserting our racial interests will inevitably bring us into conflict with others doing the same (especially Jewish interests) but this is inevitable and natural and is simply the price we must pay to secure our existence. We have to embrace the fight for the survival of our race, and to strive to enlist others in this fight, because, in the end, there is no acceptable alternative.

[i] Arthur Schopenhauer, *Parerga and Paralipomena — Volume 2*, Trans. By E.F.J. Payne (Oxford, Oxford University Press, 1974), 158-59.

[ii] Arthur Schopenhauer, *Parerga and Paralipomena — Volume 1*, Trans. By E.F.J. Payne (Oxford, Oxford University Press, 1974), 331.

[iii] Norman Cantor, *The Sacred Chain — The History of the Jews* (New York, HarperCollins, 1994), 336.

[iv] J. Philippe Rushton J.P. (2000) *Race, Evolution, and Behavior: A Life History Perspective*, Third Edition (Port Huron, Charles Darwin Research Institute, 2000) 228-29.

[v] Schopenhauer, *Parerga and Paralipomena — Volume 1*, op cit., 317.

[vi] *Ibid.*, 318.

[vii] *Ibid.*, 321.

[viii] *Ibid.*, 338.

[ix] Atzmon, G.; Hao, L.; Pe'er, I.; Velez, C.; Pearlman, A.; Palamara, P. F.; Morrow, B.; Friedman, (2010) “Abraham's Children in the Genome Era: Major Jewish Diaspora Populations Comprise Distinct Genetic Clusters with Shared Middle Eastern Ancestry,” *American Journal of Human Genetics* 2010, 86 (6), 850—859.

<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3032072/?tool=pmcentrez>

[x] Robert Weltsch, (1913) “Concerning Racial Theory,” In: *Jews and Race: Writings on Identity and Difference 1880-1940*, Ed. Mitchell B. Hart, (Massachusetts, Brandeis University Press, Waltham, 2011). 311-16, 312.

[xi] Schopenhauer, *Parerga and Paralipomena — Volume 2*, op cit., 261-64.

[xii] Timothy Ryback, *Hitler's Private Library: The Books That Shaped His Life* (New York: Vintage, 2010), 50.

[xiii] Schopenhauer, *Parerga and Paralipomena — Volume 2*, op cit., 357.

Comments

Fredrick Toben

July 15, 2014 - 1:02 am | [Permalink](#)

And one morning in the home where life-time bachelor Arthur Schopenhauer had a room, he came down for breakfast, sat at the table and waited to be served. As the lady entered the dining room with his breakfast tray, she saw him rigidly sitting at the table - he had just died!

Nietzsche's hedonistic inversion is not an idealised version of the expressed will but a capitulation to it. That is why Richard Wagner broke with him because for Wagner it was deficiency thinking to embrace a homosexual life-style. That is also why Wagner posited the dialectic to be between LOVE and POWER

and not a compromise derivative as in popular culture: the POWER of LOVE.

<http://www.theoccidentalobserver.net/2014/07/schopenhauer-on-race-differences-in-intelligence-and-on-judaism/>

Toronto 'We Will Not Be Silent' march draws over 4,000

Rain does not deter Toronto Jewish community from rally protesting upswing of global anti-Semitism

By Times of Israel staff August 22, 2014, 5:57 pm



Some 4,000 Toronto residents marched in support of Israel Wednesday, August 20, 2014 - courtesy UJA Federation of Greater Toronto.

TORONTO — Despite gloomy, overcast skies that eventually turned into a downpour, more than 4,000 Jewish Torontonians, and a healthy contingent of Christians and other non-Jews, were lead by Holocaust survivors in a march up the city's largely Jewish Bathurst street on Wednesday. The August 20 event was launched in the face of a global resurgence of anti-Semitism cloaked in the guise of anti-Zionism, say organizers.

The protest, called "We Will Not Be Silent!," was a community march against anti-Semitism and the demonization of the Jewish State and organized by UJA Federation of Greater Toronto, its advocacy arm, the Centre for Jewish and Israel Affairs (CIJA), and a coalition of community organizations.

Wet but undeterred, march participants, most of whom dressed in blue and white, showed their solidarity with Israel by proudly waving Israeli and Canadian flags while singing Hebrew folk songs. Passing cars honked horns in support.

The 1.7 kilometer candlelight walk, which took participants north from Holy Blossom Temple to Bialik Hebrew Day School, culminated with an outdoor community gathering emceed by Shael Rosenbaum, vice chair of UJA's Sarah and Chaim Neuberger Holocaust Education Centre. It featured speeches by acclaimed journalist, Martin Himel; Consul General of Israel for Toronto and Western Canada, DJ Schneeweiss; Diller graduate Leora Nash, and Holocaust survivor Bill Glied.

Glied, one of the last survivors of both Auschwitz and Dachau, said he has seen it all before.



Holocaust survivor Bill Glied compares the upswing of global anti-Semitism to 1930s Germany at the Toronto pro-Israel march on August 20, 2014 - courtesy UJA Federation of Greater Toronto.

"I see the placards that spew blatant anti-Semitism in Berlin, Paris and London," said a passionate Glied. "This, after the Shoah, after six million [lost their lives]. 'Hamas, Hamas Jews to the Gas' sounds ominously like the 'Juden-raus' ['Jews Out'] I heard in 1939. This is not anti-Israel: this is crass Jew hatred.

"And when George Galloway, the Member of Parliament for the English city of Bradford, says 'Bradford is an Israel-free zone', it sounds very much like the 'Juden-rein' ['Clean of Jews'] cities of Nazi Germany," said Glied.

"It was simply amazing to see 4,000 community members, young and old alike, walking side by side through the center of the city in support of Israel and the fight against injustice and anti-Semitism," said Ted Sokolsky, President & CEO, UJA Federation of Greater Toronto. "Despite the rain, their spirits never wavered."

The purpose of the march was passionately summed up in Glied's closing remarks: "Thank God for the IDF. Thank God for Israel. And remember together we must stand. Never again!"

<http://www.timesofisrael.com/toronto-we-will-not-be-silent-march-draws-over-4000/>

Why Jews Are Worried

Deborah E. Lipstadt on the Rising Anti-Semitism in Europe

By DEBORAH E. LIPSTADT AUG. 20, 2014

ATLANTA — AN old Jewish joke goes like this: "What's the definition of a Jewish telegram? 'Start worrying. Details to follow.'"

I am often asked by fellow Jews about contemporary manifestations of anti-Semitism, particularly in Europe. "Is this just like 1939? Are we on the cusp of another Holocaust?" Until now, my answer has been an unequivocal "no." I have criticized community leaders who, either out of genuine concern or to advance their own purposes, use Holocaust analogies to describe contemporary conditions. These claims are ahistorical. They overstate what is going on now and completely understate the situation in 1939.

The differences between then and now are legion. When there is an outbreak of anti-Semitism today, officials condemn it. This is light-years away from the 1930s and 1940s, when

governments were not only silent but complicit. Memory also distinguishes the present from previous events. Now, in contrast to the 1930s, we know matters can escalate. Jews today are resolute in their determination: "Never again."

And despite all this I wonder if I am too sanguine. Last month, pro-Gaza protesters on Kurfürstendamm, the legendary avenue in Berlin, [chanted](#), "Jews, Jews, cowardly swine." Demonstrators in Dortmund and Frankfurt chanted, "Hamas, Hamas; Jews to the gas!" And a pro-Hamas marcher in Berlin [broke away from the crowd and assaulted an older man who was quietly standing](#) on a corner holding an Israeli flag.

On the eve of Bastille Day, a group of Parisian Jews were [trapped in a synagogue](#) by pro-Palestinian rioters and [had to be rescued by the police](#). A few weeks ago signs

were [posted in Rome](#) urging a [boycott of 50 Jewish-owned businesses](#). In central London last week, anti-Israel protesters [targeted a Sainsbury's grocery](#), and the manager reflexively pulled kosher products off the shelves. (The supermarket chain later apologized.)

It would be simple to link all this outrage to events in Gaza. But this trend has been evident for a while. In [March 2012](#), [four people were killed](#) at a Jewish day school in Toulouse, France. (Last month, a Jewish community center there was [firebombed](#).) In December 2012, Israeli officials [warned Jewish men who wanted to visit synagogues in Denmark](#) not to don their skullcaps until they were inside the building. It is increasingly common for Jewish tourists in Western Europe to avoid carrying anything that might distinguish them as such. A [shooting](#) at the Jewish Museum in Brussels in May, a month before the latest Gaza conflict began, killed four people.

I am unpersuaded by those who try to dismiss what is happening as "just rhetoric." It is language, after all, that's at the heart of the ubiquitous slippage from anger at Israeli military action to hatred of Jews.

Nor am I comforted by the explanation that these actions are being taken by "disgruntled Muslim youth." (By one estimate, [95 percent](#) of anti-Semitic actions in France are committed by youths of Arab or African descent.) Many of these Muslims were born in Europe, and many of those who weren't are the parents of a new generation of Europeans.

It's true that this is not the anti-Semitism of the 1930s, which came from the right and was rooted in longstanding Christian views that demonized the Jews. Traditionally, Islam did not treat Jews this way. But in the past century a distinct strain of Muslim anti-Semitism has emerged. Built on a foundation of antipathy toward non-Muslims, it mixes Christian anti-Semitism — imported to the Middle East by European missionaries — and a more leftist, secular form of anti-Semitism. It is evident in political cartoons, editorials, television shows and newspaper articles.

The [Hamas charter](#) is an example. It contains references to "The Protocols of the Elders of Zion," a notorious forgery created by Russian czarist police officers in 1903 and later used as Nazi propaganda. The charter accuses Jews of relying on secret societies to foment global economic and political

disasters. It calls on adherents to prepare for "the next round with the Jews, the merchants of war."

The rationales — "it's just rhetoric," "it's just Muslims" — bother me almost as much as the outrages. Instead of explaining away these actions, cultural, religious and academic leaders in all the countries where these events have occurred should be shaken to the core, not just about the safety of their Jewish neighbors, but about the future of the seemingly liberal, enlightened societies they belong to. Yet when a Hamas spokesman recently [stood by his statement that Jews used the blood](#) of non-Jewish children for their matzos — one of the oldest anti-Semitic canards around — European elites were largely silent.

Seventy years after the Holocaust, [many Jews in Europe no longer feel safe](#). Hiring an armed guard to protect people coming for weekly prayer is not the action of a secure people. In too many cities worldwide, directions to the local synagogue conclude with, "You will recognize it by the police car in front of the building." France has seen a [sharp rise](#) in the number of Jews who have decided to emigrate (though the figures are still [fairly small](#)).

The telegram has arrived. Jews are worrying. It is time for those who value a free, democratic, open, multicultural and enlightened society to do so, too. This is not another Holocaust, but it's bad enough.

[Deborah E. Lipstadt](#) is professor of modern Jewish history and Holocaust studies at Emory University and the author, most recently, of "The Eichmann Trial."

RECENT COMMENTS

Wilhelm Evertz: Those of us who are of good will and not antisemites would find it a lot easier to speak up and demonstrate against the fringe of Jew haters...

Maggie: When is Never? How long are the Jewish people supposed to stand against antisemitism and terrorism? Never again. Is 70 years long enough?...

Mel Friedman: When I went to Israel in 1976, I was struck by several things. The antiquity, the land, and what Jews had accomplished were amazing. But.

<http://www.nytimes.com/2014/08/21/opinion/deborah-lipstadt-on-the-rising-antisemitism-in-europe.html?ref=opinion&r=1>

The Angry Arab News Service / وكالة

الغاضب العربي أذباء

A source on politics, war, the Middle East, Arabic poetry, and art.

Thursday, August 21, 2014

Deborah E. Lipstadt on rising anti-Semitism in Europe: what actually happened in the demonstration in Berlin

Here is my take on this. Anti-Semitism is a European invention and it has not been eliminated and it is still alive, even within the church (including the Maronite church in Lebanon). But why suddenly this discussion of anti-Semitism during the Israeli war on Gaza? Is that to make Israel a victim of Gaza anti-Semitism? What is the link there, I don't get it. Or to basically maintain that anti-Semitism in the West is the reason why Israel needs to kill women and children in Gaza? And why in all those stats and cases of anti-Semitism no one mentions that there is also a parallel rise in [Islamophobia](#). And why the cases of Islamophobia in Europe don't generate much press and condemnation in the US? Now let us take the highly dishonest article by Deborah Lipstadt (and I have read all her books before). Lipstadt begins her article by saying that there are worrisome signs that, despite the lack of applicability of the Nazi analogy, are reminiscent of the Nazi holocaust. "And a pro-

Hamas marcher in Berlin broke away from the crowd and assaulted an older man who was quietly standing on a corner holding an [Israeli flag](#)." Now let us analyze this sentence. So she is here relying on ONE PERSON to stigmatize the entire demonstration in Berlin? But where did she get this information from? Let us go to her Israeli source: "The more rowdy activists could not always be kept in line. Joachim Glauer was standing on the sidelines of the Kurfurstendamm avenue with a small Israeli flag in his hand. A row of policemen in riot gear stood between him and the rest of the protesters. Suddenly, a group of 7-10 youths burst through the barricade, pushed the elderly man down, and grabbed his flag. The police quickly stepped in and moved the boys away. One of the boys returned to the crowd and was cheered as the aged Glauer stood there, shaking." Now how did Lipstadt determine that the man was "pro-Hamas marcher"? There is no evidence whatsoever, not that he has no right to be pro-

Hamas, of course. Also, regarding the act of removing an Israeli flag from the hand of a man. Why would that qualify, according to an American expert on anti-Semitism, as an anti-Semitic act? If I decide to remove all flags of Israel from the US, that would be anti-Semitic, Lipstadt? Since when? And why does the act of "one man" by her counting quality to "stigmatize"--in her eyes, not mine--the whole demonstration when the same source admit: "The organizers kept this in mind. Large men with the word "Order" written across their white armbands aggressively kept back any members of the march that attempted to start scuffles or shout incendiary slogans. As the march proceeded past pro-peace and pro-Israel demonstrators, a youth burst forth from the Al-Quds Day contingent and shouted "Qassams on Tel Aviv!" Within seconds, he was seized by one of the security personnel, held back and told to "shut up and make a peace sign!" [Similar outbursts that were openly anti-Semitic were also quickly shot down by the organizers.](#)" Now to shout "Qassams on Tel Aviv" is anti-Semitic? How so? And then Lipstadt elaborates on what she considers Muslim anti-Semitism: "and a more leftist, secular form of anti-Semitism." Where is this leftist secular anti-Semitism? Name me one leftist secular anti-Semite? Like who?

Posted by As'ad AbuKhalil at [12:15 PM](#)

<http://angryarab.blogspot.com.au/2014/08/deborah-e-lipstadt-on-rising-anti.html>

[Correction: about the picture of French soldiers with heads of "natives"](#)

From Mohamed: "About the photo you posted of the heads of Algerians held by French soldiers:

Although there might be some gaps about the history of the photo, but it is generally agreed that it is actually from the

Moroccan Rif, a bunch of Spanish legionnaires holding heads of Moroccans in the Rif (Northern Morocco) in the early twenties, probably 1922. Spanish Historian Maria Rosa de Madariaga includes the photo as such in her book "Los moros que trajo Franco: la intervencion de tropas coloniales en la guerra civil" (after p. 224). Also, in his book "Deadly Embrace: Morocco and the Road to the Spanish Civil War", British historian Sebastian Balfour publishes the photo with the same explanation adding, however, that during the Spanish civil war, the Falange used the photo for propaganda purposes claiming that it is a photo of communists from the International Brigades capturing heads of Spanish "patriots."

Attached, you will find the full picture.

mohamed

PS. You can publish this if you want."



<http://angryarab.blogspot.ae/2014/08/correction-about-picture-of-french.html>

The whole truth...

August 17, 2014 by

Dr Toby Haggith, is the Senior Curator of the Department of Research at London's Imperial War Museums and restoration director of the **German Concentration Camps Factual Survey**...a documentary featuring the original work of wartime film cameramen who produced irrefutable evidence of the horrors of the Holocaust being shown in Sydney this week.

J-Wire's Henry Benjamin met with Dr Haggith.

HB: Tell me about yourself and your work.



Dr Toby Haggith

TH: I have worked in the film archives at the Imperial Museum for 25 years. My main job has been lending out film to universities and colleges as we hold the oldest film archive in the world and the collection is mainly material relating to war.

The fourth most popular title in the archives was this film in its five reel incomplete version with a commentary read by Trevor Howard. It was first broadcast on PBS Boston (US) in May 1985 on the anniversary of the liberation of the camps.

My colleagues and I would introduce it at screenings, often for Holocaust Day Memorials. It was at a restoration festival in 1984 when we realised the tape format version was getting really tired and had a sound echo. Despite this,

the film still had a very powerful impact on the audience but we realised that we could no longer lend it out.

I knew it was an important loan item and that we were storing 100 reels of rushes along with the roughcut. Together with David Walsh, George Smith and Andrew Bullas the idea grew that maybe we could do more than restore it but incorporate the unused sixth reel.

HB: So you are talking about making a specific project?

TH: Yes. The important thing to understand is that the 100 reels are source material. During the War all footage came back to London. Even the US shot film was processed in London. The material was black and white shot in the field on 16mm with clockwork driven cameras.

HB : So how did you make a start?

TH: The British and Americans started filming sights of atrocity in 1942 with the view that they might eventually have use in war crime trials.

Previously it had not been practice to film civilians in distress but in 1943, the British film unit started filming evidence of German atrocities in Italy.

At this point I have to get technical. Dope Sheets or Shot Lists are a list that would be attached to every reel sent back to Pinewood Studios in the UK. They are an exact list of what is on a film, the name of the cameraman, the stills photographer (who accompanied him). It also included the dates and place of the footage and who had instructed them to shoot that film.

HB: So the films were intended as evidence?

TH: Yes, this was a really important form of corroboration. For example, there might be close-ups that showed that men's hands had been tied and they had been stabbed with bayonets.

The cameramen were ex- combat soldiers who had been trained in camera work. Men in the army film units were tough and battled hardened and travelled on the front line, often arriving first on the scene.

HB: Were there losses with film crews?

TH: Yes, these units lost more men proportionally than any other unit.

HB: How can you deal with the deniers?

TH: We know that the army film unit were told that there were to be no re-enactments, faking or creating scenes. Instructions were to film on the front line and if there were any re-enactments, this information had to be included on the dope sheet.

So what is important here that this is genuine, authenticated material, organised by the army, backed up by the dope sheets as official records, film and kept in the Imperial War Museum.

HB: What is the running time?

TH: 72 mins

HB: How did you go about editing it the original film?

TH: Instead of just tacking on the sixth reel at the end, we decided to go back to all the source material and build up the film from scratch. We went back to the shot sheets for the whole film and George Smith and I found all the original film. This meant we had better quality film to work with.

In the case of the Belsen films, we had the original camera negatives, and assembled the film from scratch and digitally restored as much of the film as we thought was appropriate and then added a soundtrack and rerecorded the commentary.

HB: Was there much unusable?

TH: Not really. The items had been looked after very well. We restored it frame by frame but did not overdo the restoration and removed the accretions of time but did not try to improve it. Our intention was to honour the film and the work of the brilliant

filmmakers who made a very important film about the concentration camps of the Holocaust.

Our job was to complete their work and not to go beyond it.

HB: Could you show it to children.

TH: No you could not. It is too disturbing and not suitable for children.

HB: Let's discuss the deniers.

TH: The material is completely authenticated. It is true that there were a couple of Jewish cameraman but the idea that it is Jewish conspiracy is fantastical.

Ultimately, deniers will try to undermine the authentication but it has hard not to believe the evidence. However for the moment, let's forget the value of the film as evidence against the bulwark of deniers.

In 1945 it was farsighted and modern of these people to be so scrupulous in documenting the proof of what they recorded. The film is a an object lesson in what the documentary once was which was to use archival footage to inform, educate and ultimately change the world and as the ethos of a force for good . This film is imbued with that ethos.

HB: I am sure that you get asked this frequently. Why did you keep the original title and not change it?

TH: In **German Concentration Camps Factual Survey** every piece of footage is in the correct position. By that I mean where it relates to the particular site in discussion. As an archivist and historian that is absolutely vital because it shows one is not patronising the viewer, but are being honest.

That is why I love the title. It is not dramatic. It is not over the top. This is what it is. The makers set out to make a factual, feature length documentary report about the concentration camp. We have honoured that.

HB: Why do you or your colleagues introduce the film and have a Q&A session every time it is shown?

TH: The film is disturbing and alienating and we warn people before a screening and encourage people to leave at any time if they are uncomfortable. The Q&A session is used as a way of debriefing the viewer.

HB: What is the main reason why people should see it?

TH: The film should be periodically showed to remind people of the futility of it all.

HB: What else can you do with it to make it more widely available?

TH: It is not practical for a team member to be at every screening. It would cost a lot of money to put it onto 35mm film. At present is shown at festivals and museums as part of the general history of film, but we still working out what else can be done to make it more widely available. It is obviously not practical for a team member to accompany every screening.

German Concentration Camps Factual Survey will be screened in Sydney on Tuesday and Wednesday August 19 and 20 2014 at the Events Cinema, Bondi Junction - www.jiff.com.au for further details

Introduction by Dr. Toby Haggith, Senior Curator at the Imperial War Museum

Followed by a Q & A and panel on both nights

Tue Aug 19th panelists: Dr Toby Haggith, Emeritus Professor Konrad Kwiet & Professor Danielle Celermajer

Wed Aug 20th panelists: Dr Toby Haggith, Emeritus Professor Konrad Kwiet & Helen Lewis

UK, 1945/2014

ENGLISH / 72 MIN

RESTORATION DIRECTOR — DR TOBY HAGGITH

RESTORATION PRODUCER — DAVID WALSH

ORIGINAL PRODUCER — SIDNEY BERNSTEIN

CO-PRESENTED BY THE GOETHE INSTITUTE AND THE SYDNEY JEWISH MUSEUM

<http://www.iwire.com.au/news/whole-truth/45556>

German concentration camps, the whole truth

Jorge S. Talamás attended the seminar and reports, Wednesday, 20 August 2014 -

I saw the screening of the Wednesday session at Event Cinemas, Bondi Junction. From the beginning I was disappointed in having wasted my time and money on another vicious anti German propaganda exercise.

The vast majority of the audience consisted of members of the Jewish community and thus it was an in-house exercise.

The discussion dealt pretty much with what one sees in standard holocaust propaganda, for example: gas chambers in Dachau and other camps within Germany proper, millions of people brought from the East to be exterminated, 4 million deaths in Auschwitz, lampshades made of dead tattooed inmates in

Buchenwald; and the atrocities committed by the Germans. They showed shocking footage of dead people totally out of proper historical context.

This created the impression as if the Germans spent all their time killing innocent people and not fighting a war.

It was filmed, edited and narrated mainly by Jews. They began with Bergen Belsen then moved on to Dachau, Buchenwald and finally Auschwitz. They claim there were a total of 300 camps of barbarity. Germans alone were to be blamed for every individual who suffered and died in the camps. They did not mention Jews too often. Although the ethnic composition and

religious background of the victims was quite broad, the message was quite clear: all Germans are barbarians.

At the end there was a panel discussion by the director of the Jewish film festival, the daughter of a deceased Jewish cameraman and emeritus Professor Konrad Kwiet.

Professor Kwiet began the Q&A session by saying something to the effect that the world hasn't learned much since the Genocide of World War Two, citing examples of genocide in various parts of the world including in Syria. At that point I could no longer listen passively and interrupted loudly: 'Gaza!'

He ask me to repeat what I had said and I did louder still: 'Gazaaaa!!!'

Quite a few of the audience did not seem to be very shalom with me but the lady next to me said: 'I am glad you said that', and I am certain many others felt the same.

The panellists kept glancing at me from time to time, it was very uncomfortable for me, and so when my neighbour left half way through the Q&A session I decided to leave as well.

I wish I could say that I learned something new but I didn't. The whole session and the film shown was propagandistic directed at the ignorant, the naive, and the brain dead.

Listen to The Heretics's Hour tonight at 8pm Central Cole (again)-Treblinka and What happened to those Jews?

Monday, August 18th 2014 at 8pm Central U.S. time (9pm Eastern, 6pm Pacific) live on [Carolyn's BlogTalk Channel](#)



Where is David Cole in this picture?

These are the speakers at the 13th IHR Conference in May, 2000. Standing (left to right): Glayde Whitney, Bradley Smith, John Sack, Robert Countess, Germar Rudolf, Charles Provan, Theodore O'Keefe, Ernst Zündel, Greg Raven and Jürgen Graf. Seated (left to right): Fredrick Toben, Robert Faurisson, Arthur Butz, Mark Weber and John Bennett. Not shown here are (former congressman) Pete McCloskey and David Irving. Of these, Cole has major public disagreements with Smith, Zündel, Graf, Faurisson and Toben, in addition to Carlo Mattogno.

Deconstructing the complaints that David Cole has leveled against the better-known revisionists, which leads to a few other related topics.

See you then, Carolyn Yeager

<http://carolynyeager.net/newsletter/listen-saturday-afternoon-carolyn-yeager-1>

Hitting The ISIS Panic Button In The Middle East

By: [ANDREW MCKILLOP](#), [Politics](#) / [ISIS Islamic State](#) Aug 22, 2014 - 05:08 PM GMT

Obama's Transcript

The US Federal News Service, August 20, released president Obama's remarks on the decapitation of journalist Jim Foley, in which Obama said that people across the Middle East have to make a common effort "to extract this cancer so that it does not spread". Speaking at a joint press conference, August 21, with the Chairman of the Joint Chiefs of Staff

General Martin Dempsey, US Secretary of Defense Chuck Hagel went much further. Saying that ISIS, ISIL or IS "poses a threat greater than 9 / 11", he added "This is beyond anything we've seen. We must prepare for everything."

For Hagel, the "evidence is pretty clear", that what ISIS did to James Foley is what "they threaten to do to all Americans and Europeans".

In his remarks on this latest example of ISIS barbarity, Obama also said "There has to be a clear rejection of (these) kind of nihilistic ideologies. One thing we can all agree on is that a group like ISIL has no place in the 21st century".

Unfortunately Not So

Obama can soon be accused of hypocrisy, or plain confusion. Nihilistic ideology – which is not an ideology but a philosophy rejecting all kinds and types of ideology – is now the cornerstone of the foreign policy operated by the US and its European allies and partners. What I call the "Black Box Economy" is economic nihilism or the rejection of "old stuff" like taking any notice of debt and unemployment numbers – for example. For nihilists, there is no such thing as ethics and social philosophy. **Unsurprisingly, nihilist philosophy was the "thought cage" in which Adolf Hitler and Josef Stalin lashed out at shadows until millions were dead.** – emph. added.

[What utter rubbish – Hitler did exactly the opposite and gave the German people hope, which Britain/USA didn't like on account of Germany challenging the established economic order – ed. AI.]

We can easily go further. Obama's America, like its European and Japanese partners in the global economy, operates an economic philosophy – in fact a bunch of nihilist slogans – which demean and denigrate the existence of society. Personal greed and a bit of luck will possibly see you through, but society is a thing we don't need. You may get lucky on the spinning roulette wheels and pinball machines of "the markets" but then again you may lose everything. It is strictly pot luck for anybody except the Supreme Beings who rig the markets on a 24/24 basis.

The ISIS vermin totally reject society, also. They use dumbed down versions of the already dumb and extreme-anthropomorphist slogans produced by so-called Great Thinkers of Islam such as Ibn Hanbal or Abdul Wahab. Their trick was to fight agnosticism by an ultimate and extreme doctrine saying that every single word in the Coran was written by a Supreme God, whose clones on Earth just happened to be them! Step aside or lose you head to our Sword.

Saudi Arabia is the world's one-only Wahabite Kingdom, and that is already one too many. Unlike his earlier forebears Ibn Hanbal and Ibn Taymiyyah, Wahab was a straight racist preaching Arab rebellion and uprising against the Turkish Ottomans long before T. E. Lawrence "of Arabia". Islam was merely a handy bag of slogans, for this quest.

Nihilism and the Empire Quest

Islam was opposed to what its earliest doctrinal developers called the "pagan influence" of Socrates, Plato and Aristotle. They permitted doubt, and that was not OK. Called "neoplatonism" the centuries-long doctrinal struggles between Shia and Sunni Muslims repeatedly used the theme of "neoplatonism" as a handy excuse for show trials and public executions of Defective Thinkers.

One sure way to tame these intellectual conflicts was to find The Common Enemy – the same way the US and its European partners just rediscovered Russia as their Ideal Enemy. Islam was born into a land and communities without states or an empire. Arabs did not have a state or kingdom at the beginning of Islam. Power in the city states like Mecca, Medina, Damascus was divided between tribes and clans. When Mohammed's followers besieged Mecca in 630 AD, the Kureish clan was forced to acknowledge the authority of Islam. So Mohammed, respected as a prophet, also became a political ruler from then on. The only comparable examples in western history are the Crusaders in the Near East and the Spanish/Portuguese Conquistadores in central and South America.

Finding common enemies was a band-aid for the hard-wired internal philosophical divisions of society, in all these cases.

As long as the Empire grew, things were fine.

The Islamic empire or "Grand Caliphate" that ISIS gurgles about was geographically huge at its maximum extent stretching from the west of today's India to the Mediterranean. However the dynasties supposedly controlling this sprawling empire had no real control. Local Sultans or Kings effectively ruled alone, for example in the Amawid State of Andalusia in today's Spain which lasted for nearly 800 years without ever recognizing the Khalifs in Baghdad or Cairo.

The empire was stretched, like its so-called unifying ideology which in fact was a sprawling set of conflicting internal doctrines. Nihilism was the answer.

It is no accident at all that the two German philosophers Friedrich Nietzsche and Martin Heidegger are always associated with Nazism, and both are often called Nihilist. They argued for the Super Khalif or Supreme Leader who replaces God and lives among mankind, here and now. In the case of Nietzsche, who we can call the world's first Punk Philosopher, he said this is because Man has assassinated God. Now Man will have to accept his responsibilities and act like God.

[Nietzsche's problem was his hednestic inversion, which prevented him from developing the healthy and natural dialectic of Power and love. – ed. AI.]

The Dumbed Down Empire of ISIS

Just for once Obama has said something true! ISIS is Nihilism. We shouldn't in any way be surprised that Nietzsche is the Gothic New Age celebrity thinker of today, because it is so fabulously easy to dumb down anything Nietzsche actually said. Like Heidegger (and others like French philosopher Jean-Paul Sartre) he forecast that first there will have to be Mob Rule, to awaken the people to their need to act like God. Of course during the mob rule interval there will be mass killings, atrocities, famine and war. That goes without saying but the Quest is Heroic. How could it be otherwise?

As I have already written several times there is no conceivable way that a ragtag bunch of psychopaths – ISIS – could ever run an empire. Their project is Gothic New Age, and as stupid as imagining the Black Box Economy will deliver prosperity for all. Nihilism however comes to the rescue. It says that any "previous thought" you might have had is "conventional thinking". It is not heroic and to be heroic you firstly need to be stupid, and secondly you need enemies.

ISIS is making itself enemies at a record pace! Even faster than the USA of Obama! To what extent the crowd around Obama think they have "an empire project" is shrouded in mystery – perhaps Hillary Clinton has the answer? She displayed excellent New Age Gothic morality by saying that "her" NATO war against Gaddafi of Libya was a case of "We came. We saw. He died!" He wasn't decapitated or crucified, but placed on display with a slain son and a hole in his head. Great stuff!

The real Nihilists can however do better – the near-daily ritual of executions during the Crusades, from 1095 to 1299, included the collection and sale of grisly keepsakes such as phials of blood and preserved body parts, called "votaries" and passed off as "saintly relics". Pretty soon therefore, ISIS should be selling grisly keepsakes, if it not yet doing so.

Obama and his European friends offer us Smart Missile Clips, instead. Just watch those buildings explode – with people inside them – isn't it fun? Collateral damage doesn't matter because that was only stupid civilians who got unlucky and got in the way. Our western morality is as clean as a whistle. Hearing lectures on Nihilism from the animals who offer us this psychopathic nonsense is not impressive to me, even if Obama was right to call ISIS Nihilists.

[Then think of what Jews are doing to Palestinians – nihilism at its best! – ed. AI.]

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Andrew McKillop has more than 30 years experience in the energy, economic and finance domains. Trained at London UK's University College, he has had specially long experience of energy policy, project administration and the development and financing of alternate energy. This included his role of in-house Expert on Policy and Programming at the DG XVII-Energy of the European Commission, Director of Information of the OAPC technology transfer subsidiary, AREC and researcher for UN agencies including the ILO.

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<http://www.marketoracle.co.uk/Article47008.html>

The Causes of the MH17 Crash are "Classified" Ukraine, Netherlands, Australia, Belgium Signed a "Non-disclosure Agreement"

By [Global Research News](#), August 23, 2014

[Live Journal](#),

Region: [Russia and FSU](#),

Theme: [Media Disinformation](#), [US NATO War Agenda](#)

In-depth Report: [UKRAINE REPORT](#)



On August 8, Ukraine, the Netherlands, Australia and Belgium signed a non-disclosure agreement pertaining to data obtained during the investigation into the causes of the crash of Malaysian Airlines MH17

Результаты следствия гибели Боинга-777 засекретили.

[Live Journal](#), original Russian
edited by Global Research

In the framework of the 4-country agreement signed on 8 August between Ukraine, the Netherlands, Belgium and Australia, information on the progress and results of the investigation of the disaster will remain classified.

This was confirmed at a briefing in Kiev under the auspices of the office of the Prosecutor General Yuri Boychenko. In his words, the results of the investigation will be published once completed **only if a consensus agreement of all parties that have signed the agreement prevails.**



Any one of the signatories has the right to veto the publication of the results of the investigation without explanation.

Following the signing of this agreement, the Verkhovna Rada of Ukraine ratified the agreement and allowed for the participation of Malaysian staff to participate in the investigation.

International experts admit that for the survey of the wreck Malaysian Boeing 777 will take several weeks.

The second phase will involve searches pertaining to the remains of the victims of the crash of flight MH17.

Thus, it is safe to assume the results of the investigation are actually classified and the final expert opinion will not be released. (or only after a few years, when the political causes of the disaster will lose their relevance).

The conclusion is simple – the intermediate results of the investigation directly prove the innocence of Russia and/or the Donesk militia.

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